

SKETCHES  
ON  
VARIOUS SUBJECTS;  
MORAL, LITERARY, AND POLITICAL:

BY  
*HENRY JAMES PYE.*

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SECOND EDITION.

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Qui est l'auteur qui n'a pas eu ses défauts? Celui de parler franchement de soi-même n'est peut-être pas plus grand que celui d'affecter de n'en parler jamais, lors même que la suite du discours y oblige.

ST. EVREMOND.

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L O N D O N :

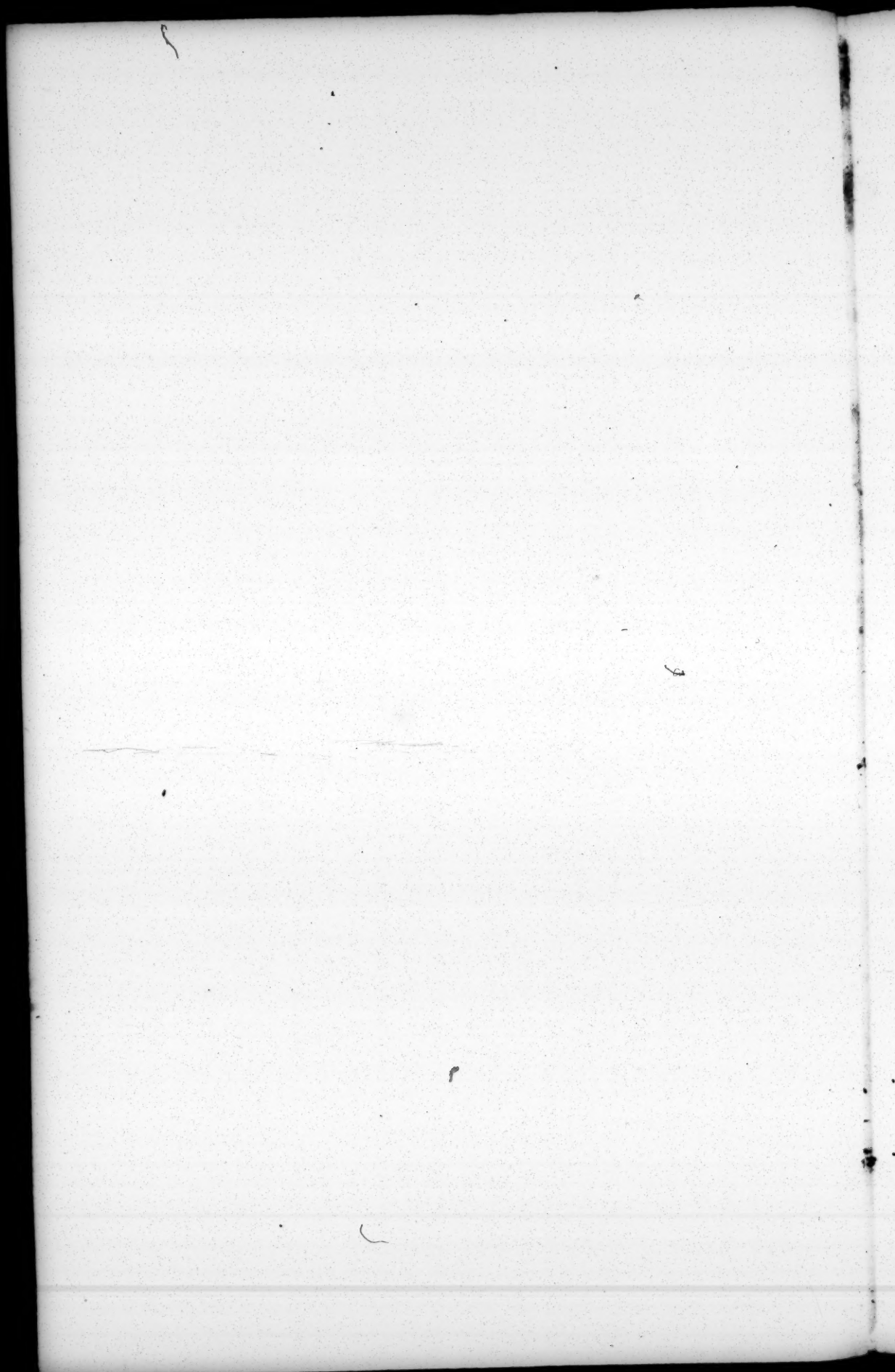
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1797.







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## P R E F A C E.

**T**HE following Essays, as was stated in the preface to the first edition, are the gleanings of a common-place book, to which cursory remarks on various subjects had been committed during the course of five-and-twenty years. The favourable reception they have met with from the public has induced the author to put his name to this edition, and to add a few new Sketches.

He feels however a considerable degree

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of diffidence in thus publicly avowing opinions that may possibly appear paradoxical to some and ridiculous to others; and he is sensible that there is a kind of self-assumed importance in delivering our sentiments, which, though not displeasing in an anonymous writer, may draw down criticism on an acknowledged one.

Notwithstanding this disadvantage, these Sketches come forth again without any other alteration than the addition of three new Essays. If the author speaks too often in the first person, it is not in the spirit, however it may be in the form, of egotism; as, I THINK appears less assuming than IT IS; and IT SEEMS TO ME, more diffident than the general assertion, IT SEEMS.

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I.

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ON PREJUDICES.

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WE are so much influenced, both in our actions and our opinions, throughout life, by the early impressions our minds have received, that, however dangerous, as well as false, the idea may be, that virtue and vice depend greatly on prejudices, without having any solid foundation on truth and nature; yet undoubtedly their operation has a wonderful effect on the bulk of mankind. Without their influence, perhaps it would be very difficult, not to say impossible, to induce the multitude to submit to any kind of government. Men of wisdom and virtue may safely be entrusted with the unencumbered exercise of their own reason; indeed the former cannot be

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kept



kept from it: but persons of weak minds and strong passions require the influence of some sort of prejudice to keep them within any bounds, and make them in any degree tolerable members of society.

Yet it is very difficult to draw the line between useful and noxious prejudices. For instance, it is impossible to regret that the common superstitions, which, even so lately as in the last century, were believed throughout Europe, should now be entirely dissipated by the light of reason: nevertheless, the total disbelief of all supernatural intervention in the ordinary scenes of this world, is the obvious and certain cause of that infidelity with regard to religious truth, which is now so prevalent. Without adopting all the arguments of Hume on the subject of miracles, an event of that kind at the present day, however respectably attested, would by its own improbability, not to use a stronger term, so completely invalidate the best testimony in its favour, that I should have a very light  
 opinion

opinion of the abilities of a clergyman, who should now try to enforce the truth of Christianity by an appeal to the authority of \* recorded miracles, whose strongest proof is itself founded on the pure and perfect doctrines of that religion, which they were produced to establish.

Is not the safety of human life much insured by the species of superstitious horror with which a murdered corpse is generally considered, and by the idea that something of a præternatural justice awaits the wilful destroyer of his fellow-creature; and that crimes of this sort, however concealed, will speak 'with most miraculous organ?'

Do not the notion that connexions, which law and custom forbid, are actually unnatural, and the consequent horror that attends them, prevent disorders in families which all the regulations that parental vigilance could devise would otherwise be often unable to guard against?

\* See Article XXVIII.

There is a prejudice with regard to marriage, even in the present day, when the mysterious reverence due to the nuptial bed is not in many cases of real life religiously observed, which the fictitious imitator of manners is obliged to respect.

Let us suppose the perfect heroine of a \* novel, or a drama, deceived into a bad opinion of her lover (her counterpart in perfection) by his insidious rival, and so induced to give him the preference. Let the treachery be discovered, even at the altar, before the irrevocable vows are exchanged, and the deceiver sacrificed to the resentment of the injured lover; she may rejoice at her escape, exult, as much as the softness of the female character will admit, over her

\* This was written twenty years ago. I am sorry to say, many of our present novel-writers have got over this prejudice. It still, I believe, influences the drama; for, as Horace says,

‘ Segnius irritant animos demissa per aurem

‘ Quam quæ sunt oculis subiecta fidelibus.’

fallen

fallen betrayer, and immediately reward the conqueror with her hand : but let the deceit be carried on a few moments longer, let the nuptials be completed, and no poet will permit his heroine to marry the murderer of her husband, by whatever villany he becomes so. The lady must throw herself on the body, declare her resolution to have sacrificed every other consideration to the strict observance of her duty, had he lived, and her resolution to fly for ever from a world where she can never be happy, and bury herself and her sorrows in the retirement of a convent.



## II.

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ON MARRIAGE.

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THOUGH the making the marriage contract liable to be annulled frequently, and on slight occasions, would be attended with serious evils to society ; yet surely the rendering it so irrevocable, as never on any occasion to be set aside, seems contrary both to justice and common sense. To compel a man and woman who have a rooted dislike to each other, to continue together for life, because they have inconsiderately engaged to do it under certain specific forms, is a most unjust and cruel law, inflicting the severest punishment on the unhappy sufferers, and exactly counteracting the purpose for which matrimony was instituted. A divorce, I allow, should never be hastily permitted, nor when it is adverse

verse to the inclination or the interest of either party ; for he who has sworn to his neighbour ought not to disappoint him, though it be to his own hindrance : but when both parties, after long deliberation, earnestly desire to be separated, it does not appear that the evil of granting their wish would counterbalance that which must arise from the refusal of it. Neither would serious applications to separate be very frequent ; as mutual interests, mutual affection to children, and the force of habit, are stronger bonds of union than any which human legislators can frame. And so far from a person acquiring a large fortune who had the sole right of dissolving marriages, as is often suggested in conversation, I rather think he would not be called on to exercise his function twenty times in a year, if the same time only for deliberation was necessary in untying the knot, that our laws enjoin for the tying it. But this infrequency affords no argument against the necessity of it. A person does not suffer the less from a disorder, because few

are afflicted with it. Is no disease to be cured but the pestilence?

This system of irrevocable vows is said to be founded on the words of our Saviour; but those words, and especially the text of St. Matthew, chap. v. ver. 32; and chap. xix. ver. 9, relate to a man putting away his wife, making himself thus at once the complainant and the judge; and not to a separation by mutual consent. The Jews we know had a law, which authorized them to put away their wives by giving them a bill of divorcement; and a learned writer on this subject observes, that ‘some of the Jews extended  
‘ this liberty so far as to fancy they might, with-  
‘ out any reason at all, for their mere pleasure,  
‘ part with their wives; and their doctors, after  
‘ the captivity, grew strangely loose on this sub-  
‘ ject \*.’

In England a divorce is not allowed on any pretence whatever. A marriage is never pronounced void by our courts, for any cause but

\* Lewis’s Hebrew Republic, lib. vi. chap. 35.

what

what made that marriage illegal when it was solemnized, and which existed at that time; not even for adultery, which is expressly mentioned by our Saviour as a sufficient cause. The divorces *à mensâ et toro*, pronounced by the ecclesiastic courts, are only legal permission to do what may be done equally well without such permission; for, as the poet says,

‘ Consent, if mutual, saves the lawyer’s fee :

‘ Consent is law enough to set you free.’

It is true our lawyers have found out a mode of dissolving the nuptial tie, for adultery; but it is a mode that violates every principle of natural justice. I mean the interference of parliament. In these cases the legislature interposes by an *ex post facto* law, not to annul a marriage by the mutual consent of both parties, but to punish \* one of the parties only, for a crime,

\* Surely it will not be denied, that an act which may reduce a countess to the situation of plain miss, is a punishment.

against



against which there was no punishment in force when it was committed ; and which is only to have force in that case, and against that particular person.

Far be it from me to say that the ladies have not, in general, many advantages over us in the nuptial state, and many opportunities of retaliating on us, in general, the hardships and inconveniencies that some few of them may suffer from the brutal and tyrannical part of our sex. Yet it must be allowed there is something capriciously cruel in what most men expect from their wives. They are displeased with them for seeming to feel any jealousy of their fidelity, even if they know they deserve it ; and yet they would be hurt if they thought such a circumstance would not give them real uneasiness. This species of injustice is shewn in more trifling circumstances than nuptial infidelity. A man dislikes that his wife should express any symptoms of discontent, when he declares his intention to leave her and dine at a tavern with his friends ;  
and

and ye the would not be pleased to have her say,  
 (especially if he thought she spoke her thoughts)  
 ' Pray, my dear, go : I shall be just as happy  
 ' without you.'

In this case, a man in a profession has an advantage over an idle man. His business will give him pretences for enjoying convivial society, without hurting the self-opinion of his wife. For women can hardly allow the possibility (which undoubtedly exists in men of a social character) of other company being preferred occasionally to their own, without its being a proof of their husbands' decreasing affection.

In fact, women, when they love, are much more attached than men. I really believe few women would wish for any other company than that of the husband they loved, while he behaved with kindness and attention. The case with our sex is widely different. To illustrate this by an example. We will suppose a young officer and a young woman eloped together, both of good dispositions, passionately fond of each other, and  
 in

in the first week of possession. The woman would never wish to quit the side of her lover, for any amusement or society whatever :—but would it be so with the man? We will place them at an inn where the officers of a regiment he had served in were messing. He certainly would not, if he had common goodnature, or even decency, think of really quitting his mistress for their society; but he would possibly feel more inclination to join them, than perhaps he would wish to own, even to himself.

As human nature in all ages and countries must have been essentially the same, under the same circumstances, it is surprising that all the ancient ethic writers should consider the being under the dominion of a wife, a consequence of marrying a woman of fortune; since experience shews the fact at present to be directly the reverse. The very few men who maintain an uncontrolled sway over their wives and families, will be found, almost without exception, among those who have married for interest. And the  
reason

reason of this seems clear; for besides the natural tendency persons in a dependent situation have to employ every effort to get out \* of it; an ascendency, in such a connexion as marriage, is not gained or maintained by the same causes as in the common affairs of life. In marriage, the person who loves most will certainly be governed; and the person who has the largest fortune will, in matches formed by the parties themselves, generally have most love on their side. To this may be added a characteristic of the sex, put into the mouth of Booth by that inimitable delineator of manners, Henry Fielding. ‘ Women  
 ‘ generally love to be on the obliging side; and  
 ‘ if we examine their favourites, we shall find  
 ‘ them to be much oftener such as they have  
 ‘ conferred obligations on, than such as they  
 ‘ have received them from †.’

Rousseau (

\* See Article XXXI.

† An observation of the same sort is made on mankind in general by Thucydides, in the funeral oration spoken  
 by



Rousseau knew this also; for, speaking of what his conduct towards a woman he loved would be if he were rich, he says: ' Il seroit  
 ' doux d'être liberal envers ce qu'on aime, si cela  
 ' ne faisoit un marché: Je ne connois qu'un  
 ' moyen de satisfaire ce penchant avec sa mai-  
 ' tresse, sans empoisonner l'amour; c'est de lui tout  
 ' donner, et d'être ensuite nourri par elle.' This  
 is nevertheless beginning with the obligation;  
 and is in fact the case with every rich hen-  
 pecked husband and keeper in the world. Indeed  
 Rousseau adds: ' Reste à savoir, où est la femme  
 ' avec qui ce procédé ne fût pas extravagant \*.'

Attention, and assiduity, make the strongest  
 impression on the hearts of women. Therefore

by Pericles. ' The person who confers the favour is always  
 ' the most steady friend, being desirous to preserve that  
 ' kindness on account of which it was conferred; while  
 ' the love of the person owing the obligation is weaker,  
 ' being conscious rather of discharging a debt, than shew-  
 ' ing his own kindness.'

\* EMILE.

men

men in the lowest order of society have by far the best opportunities of gaining the real affection of their mistresses.—What is the attention of picking up a fan, or handing a lady to a coach, compared with the frequent and essential acts of kindness that may be shewn in the hay or the harvest field?—But as the days of pastoral refinement as well as chivalry are past, it is doubtful if the labourers of Great Britain often avail themselves of this advantage. Yet the politest lover, if he possesses sensibility, knows this, and the most accomplished young woman feels it. Any assiduity, expressing a real anxiety to serve her, and especially the appearance of serious alarm for HER safety, and a total disregard of his OWN, in the moment of real or supposed danger, will give the lover more interest in the heart of his mistress, than a ten years siege of courtly compliment.

Plato censures the dramatic poets for their exhibition of vicious manners, on the supposition that the actors, as well as the poet, will acquire  
bad

bad habits from frequently assuming such characters. This perhaps may be refining too much; but undoubtedly the assuming a character in real life, must have a great influence on the actual character of the person assuming it. There is truth in the common proverb, that 'custom is 'second nature.' Has not then the fashion which enjoins the appearance of a total indifference in a young couple to each other in company, after marriage, a strong tendency to produce real indifference? Surely a woman must feel a little hurt at being neglected in public (which takes up a large portion indeed of the time of the opulent) by the man who a few days before seemed only to live for her service; and the contrast of this neglect to the unremitted, or probably increased, attention of other former admirers, must make impressions in her mind not very favourable to domestic happiness. I think nothing so pleasing as the marked attention of young married persons to each other. I am far from meaning a childish and disgusting display  
of

of fondness, and still further, that kind of behaviour we sometimes find among ill-bred people, at a third person's table, which is a tacit censure on the politeness of their host. The attention should something resemble that which lovers pay to each other, when in company with persons before whom they wish to be on their guard.



## III.

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 ON THE PERSIAN ARISTOCRACY.
 

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THE proper definition of an Aristocracy is, a government where the magistracy is vested in the higher order of society in general, without personal or family distinction. A government in which particular families are distinguished, is more properly called an Oligarchy. The ancient government of Persia, as described by Xenophon, is the perfect model of an Aristocracy. Hume erroneously observes, that 'the more ancient Persians had a nobility \*.' This seems to imply that they had something like those family distinctions which existed among the Greek republics, and at Rome, and which are so very

\* Hume's Essays. III. On Politics a Science.

conspicuous in all the feudal monarchies of Europe.

The Persian *Ὀμότιμοι* \* had no resemblance to this kind of nobility. These persons, from whom alone the Persian magistracy were chosen, and who furnished the heavy-armed foot of their armies, were no distinct order of the state, but consisted of all those who from their circumstances were enabled to go through the system of education required by the laws of Persia. Xenophon says, 'The Persians are supposed to have been about an hundred and twenty thousand. Of these no man was excepted by law from offices of honour or power; every person was permitted to send his sons to the public schools of jurisprudence; but those only who

\* It is true the word signifying EQUAL IN HONOUR has some analogy, from its derivation, to the word PEER; but if this is a ground for the assertion of Mr. Hume, on the same ground every Englishman, having a right to be tried by his peers, may assert he has a right to be tried by the nobility.

‘ were able to breed their sons without business  
 ‘ sent them ; those who could not, did not send  
 ‘ them \*.’ Every person who went through the  
 proper mode of education was enrolled among  
 the *ὁμότιμοι*, and eligible to the magistracy.

An Aristocracy like this seems to pervade  
 every part of the British constitution. For though  
 no peculiar mode of education is established,  
 surely the indigent cannot be so well educated  
 as the moderately opulent. What can a boy  
 learn, who must work for his bread the moment  
 he can earn a farthing by his labour ? And in-  
 deed one of the objections to a democracy men-  
 tioned by Xenophon in his treatise on the Athe-  
 nian Constitution, is, the want of a proper edu-  
 cation among the lower order of citizens. In  
 England all offices require a degree of property  
 in proportion to their consequence, from the  
 electing freeholder to the knight of a shire.  
 Even the lowest qualification of an elector, boil-

\* *Cyropædia*, lib. i.

ing a pot, implies some degree of property. Offices are open to all descriptions of men who can attain the proper qualification. The lowest mechanic may become a legislator, not indeed as in a pure democracy, like that of Athens, by being profligate and seditious, but by industry and economy. The virtuous citizen may raise himself to high offices, but the idle and unprincipled beggar cannot lower them to him. Some ancient writer compares a vicious husband corrupting a virtuous wife, to a man who, unable to mount a spirited horse, has him taught to kneel down to him. Such is the principle of the democratic orators of the present day. Having no inclination to employ the honest means of manly exertion and industry to meliorate their condition, and no chance of raising themselves otherwise to consequence in the present order of things, they wish to bring the legislative power down to their own reach.

Without having recourse to general and abstract maxims of equality and natural rights,



one should think the best way to secure a good and a mild government, is to follow the order into which things naturally fall. In fact, all law is an evil, abridging us of some of our rights, but absolutely necessary to protect the innocent from the wicked. Suppose there were no laws in this country, would not the government be necessarily exercised by the opulent over the indigent; the master over the servant; the landlord over the tenant? And among a simple, industrious people, with little luxury, such a government might subsist for years. But the inversion of this order, being a force put on the natural course of things, can only be effected by violence, and continued by perpetual acts of tyranny and oppression, as was the case at Athens. And indeed such a form must at length destroy itself; as power will in the end confer opulence on its possessors. The true political consequence of the people at large, consists in watching over and checking any tendency of this natural Aristocracy to produce oppression; for power uncontrolled,

controlled, wherever placed, will always be abused.

As the professed design of Xenophon's *Life of Cyrus*, was to shew in what manner he was able to reduce the different countries of Asia to an absolute dependence on himself, it may not be unuseful to the speculative politician to observe his process with regard to the free Aristocracy of Persia. He accomplished his purpose by destroying the distinction between the *ὁμότιμοι* and the body of the people, by admitting all to the same privilege, without going through the particular mode of education prescribed by law; and from that time the Persians ceased to be, what they were before, the only free people of Asia.

## IV.

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 OF THE APPARENT DURATION OF TIME.
 

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HOWEVER well it may sound in the language of love and poetry, to talk of the moments flying in the presence of our mistress, and of their seeming ages in her absence, our real sense of the duration of time depends more on the variety, than the pleasantness of the mode in which we pass it.

Let a person look back on a journey of a week spent in surveying a great number of different objects, and varying his hours and habits of life every day. However agreeably his time may have passed, it will seem much longer than the same period in which every day has been employed alike, though in the least amusing manner.

An

An eminent critic makes an analogous observation as to space. ‘ After finishing a journey through a populous country, the frequency of agreeable objects, distinctly recollected by the traveller, makes the time spent in the journey appear longer to him than it was in reality. On the other hand, after finishing a journey through a barren country, thinly peopled, the time appears short, being measured by the number of objects, which are few and far from interesting \*.’

\* Home on Criticism, ch. ii. part v.



## V.

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 SUSPICION AND JEALOUSY.
 

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NO two passions can be more distinct than Suspicion and Jealousy. One is the offspring of a narrow and brutal mind, and may be entirely unconnected with love. The other is a certain proof of a most violent and unreasonable passion, and may exist in a mind naturally the least inclined to suspicion; as our great poet has shewn in the character of Othello. So far only do these passions appear to be connected, that, in the same circumstances, a temper naturally suspicious will be most likely to be susceptible of jealousy.

It is a common observation, that jealousy before marriage is a proof of love, and afterwards of an ill opinion of the woman, or at best of  
a sus-

a suspicious temper : but this arises from confounding the effects of suspicion and jealousy. A suspicion founded on the natural disposition, and unmixed with love, can hardly exist in the lover's breast before marriage ; it would induce him to quit his mistress. But such a suspicion may be entertained afterwards, when love possibly has ceased and the blending these by an unskilful hand in imitative poetry, has given rise to the supposed mixture of the passions.

It is lucky, perhaps, sometimes for domestic quiet, that the idea that a want of jealousy after marriage arises from confidence in the wife's virtue, is so generally received. For if jealousy before marriage be a proof (and undoubtedly it is) of a most violent passion, the cessation of it after marriage is as much a proof of its cessation. Happy is it, therefore, for the husband, that his wife imputes his total disregard of what she does, and where she goes, only to an implicit reliance on her fidelity and discretion.

I do conceive (absurd and savage as the notion

tion may appear to the liberal-minded sons of modern gallantry), that no man who possessed a beautiful wife, and whose passion for her was not extinct, would like to surrender the possession of her to a young, handsome and agreeable man, for a whole night in that degree which is the consequence of his being her partner in country dances. He may entertain no doubt either of her love, her prudence, or her chastity; but would he wish to put either in a hazardous situation? No wise man would leave a candle burning on the floor when he went to bed; for though the odds possibly may be a thousand to one against his house being burnt by it, yet as houses are burned from slighter acts of negligence, common prudence revolts against the experiment.

Besides, the man who feels an ardent passion for a woman (let a lover contradict me if he can), like Othello, will not choose to keep even

‘ A corner in the thing he loves ’

‘ For other’s uses.’

There

There are gradations in enjoyment, as well as in every thing else.

‘ Est quodam prodire tenus, si non datur ultra.’

There are many liberties extremely pleasant to take with a beautiful woman, without proceeding to extremities.

Ἔστι καὶ ἐν κεινοῖσι φιλήματα ἀδία τέρψις.

Now, though the cushion dance is laid aside, still certain manœuvres are practised in country dancing, that are as applicable to the word *φιλήματα*, as the contact of lips; and which practised with a wife, in her husband's company, on any other occasion, would put him in a very awkward situation, even if he had no acquaintance with the ‘green-eyed monster.’ And why these should be less disagreeable because performed to the tune of Nancy Dawson, I have never been able to discover.



## VI.

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HISTORICAL PARADOXES.

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**THERE** can hardly be a stronger instance of the force of early prejudice, than the high idea we almost universally entertain of the freedom and happiness of the ancient republics.

That those small and turbulent states were peculiarly calculated to call forth extraordinary talents and virtues, is evident. And there is no man of activity and spirit, who would not prefer taking a part in such scenes of tumult and danger, to sitting down in the inglorious calm of Asiatic despotism; where the dearest enjoyments of life were held at the will of the minions of a distant and secluded tyrant; and where absolute submission to an oppressive satrap

was

was the tribute paid for degrading and often precarious security.

But that the generality of those men whom we have been taught to venerate as the patriots of antiquity, had any real claim to that glorious appellation; that they were actuated either by universal benevolence, a regard for the rights of mankind in general, or even for those of every order of their own peculiar state, is manifestly untrue. Not the freedom and welfare of their fellow-citizens, but their own political consequence was the object; and to attain that object, they employed their care to raise that order of the state to which they themselves belonged, and to oppress and ruin every other. He was the patriot at Athens who persecuted the nobles; he at Sparta, who curbed the people. But if any friend to humanity and benevolence, on whose basis alone true patriotism can be founded, had stood up in defence of that miserable race of slaves, who formed much the largest body in those abominable tyrannies which

we

we have most erroneously called republics, he would have been devoted as a traitor in any of the Greek states, whether the power of the nobles or the populace preponderated in its form of government.

That the genuine spirit of patriotism animates the bosoms of thousands in this country I firmly believe. But I do not look for them among those persons, either in or out of parliament, who, like their predecessors in the republics, mask their own struggles for political consequence under the specious outside of public virtue ; and who only want the same theatre with the demagogues of Greece to act the same scenes. The spirit of patriotism which I mean, is that which, not bewildering itself in the maze of abstract theory, but revolting at the idea of oppression, and correcting real abuses when they occurred, first made our constitution free, and, while it exists, will always keep it free ; and which, zealous to preserve the government pure in all its parts, is ever ready to enforce, even by

new

new but temporary powers, that branch which shall be threatened by the others; knowing, if in the moment of increasing strength, there should be even a thought of abusing those powers, a breath will instantly annihilate them.

I have hitherto said nothing of the Roman commonwealth; but here also our prejudices are as extraordinary. Those names we have been taught to venerate as patriots who sacrificed themselves at the shrine of liberty, to preserve the expiring republic from the fangs of despotism, were, in reality, only struggling to prop the ruins of an oppressive \* Oligarchy, become generally odious to the body of the people.

The original form of the government of

\* By an Oligarchy I understand a state where power is vested in a particular order of citizens, like the senators of ancient Rome, and the noblesse of the modern feudal governments, if not controlled by a monarch. If our house of Lords were the sole legislators, it would be a complete Oligarchy. This is often confounded with Aristocracy, of which it is a corruption. See Article III.

D

Rome,



Rome, as instituted by Romulus, bore a great resemblance to our own. For it consisted of a king, a senate formed out of the noble families, and the people at large, voting indeed themselves, as representation was not necessary in so small a state. Romulus appears to have fallen a sacrifice to the jealousy of the senate, possibly on account of his popularity. Had Romulus left a son, it is most likely the monarchy would have been declared hereditary; but both nobles and people joined, in taking advantage of the want of a successor, to make it elective.

In consequence of this, much confusion happened at the election of the kings, between the claims of the senate and people to elect, and the influence that kindred to the last possessor had on their choice; and the monarchs, anxious to preserve the succession in their family, were obliged to court alternately the favour of the nobles or the people, as they saw their consequence preponderate.

Servius Tullius was raised to the throne by  
the

the influence of the people; and, treating them as the people generally are treated by their favourites, the first act of his reign was the making such an arrangement in the mode of taking their suffrages, as threw the whole power into the hands of the opulent.

The tyrannical conduct of his successor having made the name of king odious, the nobles and the people joined to abolish the regal office. Was the consequence of this, general freedom?—On the contrary, the senate usurped both the executive and the legislative power, by vesting the former in two magistrates annually elected from their own body, and securing the exclusive exercise of the latter to themselves, by the mode of voting introduced by Tullius.

The senate and nobles now carried their oligarchical power to the greatest height, not only arrogating to themselves the whole government, but introducing the most invidious distinctions between the orders of society, and making marriages between the patricians and plebeians ille-

gal. The early part of the history of this celebrated republic was a continual struggle of the nobles for dominion, and the people for freedom. The institution of the tribunes of the people was the first step towards their emancipation. And the spirit of equality gradually increased, till, in process of time, every distinction between the orders was abolished, and all offices, not excepting those of consul and dictator, were filled promiscuously by persons of all ranks; and the names of patrician and plebeian no longer remained, but as the monuments of an ancient Oligarchy that had long ceased to exist.

This monument, however, which should have been a warning against future distinctions of the same kind, had not that effect: so impossible is it for any state not to divide into different orders; and for the higher order not to oppress the lower, unless balanced by a single hereditary magistrate, whose only security must arise from preserving an equilibrium between both. The distinction between the senator and the private citizen

citizen was renewed, though not under the old names of patrician and plebeian. It was rather a distinction of opulence, than of family rank \*. The qualification of the equestrian order bore a strong resemblance to our knight's fee. How high this distinction was carried, and how disagreeable it was become to the people, appears from the speech of Marius, in Sallust. The civil wars which followed this period were, in fact, a contest between leaders, who threw themselves on the support of one or the other of these parties; till the battle of Pharsalia decided the conflict, by the destruction of Pompey, the champion of the aristocracy, and vesting the whole power in the popular leader; who made that use of it which all popular leaders do, and established despotism on the ruins of the republic.

Pompey has been generally represented as the friend, and Cæsar as the enemy, of Roman liberty; but I do not see on what other ground

\* Consequently the form of government deviated from the ancient Oligarchy, and took rather an aristocratic form.



than the public applause of the aristocratic party. Cicero, in his *private* correspondence, always speaks of him with mistrust, and on whom has he lavished more *public* praise than on Octavius?— Whichever way the battle of Pharsalia had ended, the victor would have been master of the republic; and we have no reason to suppose that Pompey would have been a milder master than his competitor.

There is another striking error frequently made as to the causes that overturned the Roman republic, I mean the office of dictator, though that office had been discontinued above a century before Sylla assumed the name as a colour for his tyranny. The last dictator was C. Servilius, in the year of Rome 552, and the perpetual dictatorship of Sylla commenced in 672. Towards the close of the republic, when it was found expedient to strengthen the executive power, instead of creating a dictator, an equal authority was conferred on the consuls, by a decree of the senate, that ‘ they should see that the  
common-

commonwealth received no detriment.' We know the Roman emperors assumed the name and authority of tribune; and Sylla, and Cæsar, taking the title of dictator, instead of the unpopular one of king, had no more connection with the ancient office, than the protectorate of Cromwell had with that of the duke of Gloucester, or the duke of Somerset.

The whole early part of the Roman history is very problematical. It is hardly possible to suppose the Romans could have made so conspicuous a figure in Italy, and not be noticed by Herodotus, who finished his history in \* *Magna Græcia*. Neither is Rome mentioned by Aristotle, though he particularly describes the government of Carthage. Livy, a writer by no means void of national prejudice, expressly says, they had never heard of Alexander; and here we surely may say in the words of the poet,

\* Not to know him, argues themselves unknown.'

† See Article XXXIX.

D 4

Pliny,

Pliny, it is true, quotes a passage of Theophrastus, to shew that a certain Greek writer, named Clitarchus, mentions an embassy from the Romans to Alexander ; but this can never be set against the authority of Livy, especially as Quintilian gives no very favourable opinion of the veracity of the Greek historian in these words, ‘ *Clitarchi, probatur ingenium, fides infamatur.*’

## VII.

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 ON A PASSAGE IN HUME.
 

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HUME, in his Essay on the Delicacy of Taste and Passion, censures persons possessing the latter quality, as being too susceptible of impressions, and consequently often liable to take steps in the conduct of life that are irretrievable. Delicacy of taste, he observes, is most likely to correct this evil; and yet he tells us, in the concluding words of the essay, that one advantage of that delicacy is, 'that the gaiety and frolic of a bottle companion improves into a solid friendship; and the ardours of a youthful appetite, into an elegant passion.' Now where is the efficacy of this imaginary remedy?—For what are the irretrievable steps to which a delicacy of passion

is



is so likely to lead us, as imprudent connections with unworthy men, and rash engagements with alluring women,—an inconsiderate friendship, or an imprudent marriage?

VIII.

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PARTIALITY OF PEOPLE FOR THEIR OWN  
PROFESSION.

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HOGARTH, in his *Analysis of Beauty*, mentions the circumstance of a dancing-master's observing, that though the minuet had been the study of his whole life, he could only say with Socrates, that he knew nothing; and adding, that Hogarth was happy in his profession as a painter, because some bounds might be set to the study of it.

The following curious observation occurs in a treatise on hunting. ' I once had the pleasure  
' of a long conversation with a very ingenious  
' gentleman, then seventy years old. Having  
' himself hunted with all sorts of dogs, and in  
' most

‘ most counties of England, he entertained me  
‘ with a most delightful discourse on that sub-  
‘ ject ; and on my making him a compliment on  
‘ his perfect knowledge of the art ; “ O Sir,”  
‘ says he, “ the life of man is too short.”

The relater, a sportsman himself and a writer  
on the subject, adds ; ‘ This sage declaration was  
‘ received as a jest by some of the company, but  
‘ I have found it a serious truth.’

## IX.

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ON A PASSAGE IN GIBBON.

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' THE Roman Emperors, if we except those  
 ' tyrants whose capricious folly violated every  
 ' law of nature and decency, disdained that  
 ' pomp and ceremony which would offend their  
 ' countrymen, but could add nothing to their  
 ' real power. In all the offices of life they af-  
 ' fected to confound themselves with their sub-  
 ' jects, and maintained with them an equal in-  
 ' tercourse of visits and entertainments. Their  
 ' habit, their palace, their table, were suited  
 ' only to the rank of an opulent senator. Their  
 ' family, however numerous or splendid, was  
 ' composed entirely of their domestic slaves and  
 ' freedmen. Augustus or Trajan would have  
 ' blushed at employing the meanest of the Ro-  
 ' mans



‘mans in those menial offices, which, in the  
 ‘household and bed-chamber of a limited mo-  
 ‘narch, are eagerly solicited by the proudest  
 ‘nobles of Britain \*.’

Perhaps more fallacy and misrepresentation were never comprised in the same number of words, than are to be found in this passage.

In the first place, as to the comparison between the habits of life of the Roman emperors, and the kings of modern Europe, the political preference is obviously in favour of the latter. Mankind must be governed either by prejudice or by force. The more you make the one efficacious by a display of ceremonial power, the less occasion there will be for having recourse to the other by the exertion of effectual power. It is in fact all the difference between being ruled by opinion or violence. As every act of government is a restraint, though a necessary one, on our natural liberty, the less connection there is between the

\* Gibbon's Hist. ch. iii.

sovereign and the subject, the more this restraint is kept out of immediate view. No man who values his independence or his safety, would regret the want of that happy familiarity, which might give him an opportunity of engaging in an argument with the master of an hundred legions\*.

But the fact itself was exactly the reverse. When indeed the imperial office was new, those emperors who were men of sense and moderation, tried to imitate the manners of the late

\* One great advantage of the British constitution, and which eminently distinguishes it from any other that ever existed, is, that no individual can ever be in company with another of whom he is under any political fear. An insolent fellow might be kicked out of a coffee-house; but if such a one were admitted into the company of the king, as his majesty could not with propriety take that mode of punishing him, he could take no other. Can any people enjoy a distinction more flattering to their pride, or more conducive to their domestic happiness and personal independence?

republic

republic as much as possible, that the change of government might be less apparent. But this was far from continuing after their authority was confirmed by long usage; for the ceremonial of modern courts, and the sacred character annexed to the monarch, so different from the ancient tyrannies, as they were called, of Greece, and so uncongenial with the feudal kings of the northern nations, originated in the ceremonies established in the Roman court, and the appellation of divine, assumed by the earliest emperors.

As for menial offices, performed by slaves and freedmen alone; if a British monarch depended on the service of such only; as none such exist in this country, he must perform those offices himself. But does Mr. Gibbon mean to insinuate that his Majesty's lords of the bed-chamber dress his hair, or that the lord chamberlain makes his bed? The menial servants employed about the king, are exactly of the same description with those employed about any of his subjects who keep servants; and no person  
falling

falling under the description of a gentleman, would accept such an office, though the proudest nobles of Britain are not ashamed of honorary offices derived from the old feudal tenures; and which the independent princes of Germany, not excepting even his majesty himself, do not scruple to hold under the present nominal head of the Roman Empire \*.

\* Thus the king of Prussia, as elector of Brandenburg, is the emperor's lord chamberlain; and our own monarch is even styled on the British coin, his lord high-treasurer, Archithesaurarius.



## X.

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 ON A TEXT OF ST. JAMES.
 

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IN the celebrated passage in the epistle of St. James, which is always urged as an answer to the doctrine of faith without works, imputed to the methodists; 'Shew me your faith WITHOUT your works, and I will shew you my faith BY my works;' the opposition between WITHOUT, and BY, on which the whole force of the argument (as far as it is comprized in this single sentence) depends, has no foundation in the original; the preposition *ἐκ* being used in both cases. Δειξον μοι τὴν πίσιν σου ἘΚ τῶν ἔργων σου, καὶ γὰρ δεῖξω σοι ἘΚ τῶν ἔργων μου τὴν πίσιν μου.

Our translation follows the Vulgate. The Syriac version in the Polyglot marks the distinction; the Arabic follows the Greek.

But

But notwithstanding this, taking the words that precede this into the argument, the distinction intended by the whole passage still remains in its full force.

## XI.

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 ON RELIGION.
 

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IT was a saying of some pious man of learning, 'Dum studeo, oro.' And many men of the deepest research in every species of human wisdom have been no less remarkable for their piety than their erudition, of which the greatest name perhaps that the annals of science can boast (Sir Isaac Newton) is an illustrious example. Yet it must be confessed, the vast scene opened to us by the improvements of modern philosophy, however much they may exalt our ideas of the wisdom and power of the Great First Cause, are not friendly to faith and practical religion. He whose eye beholds the boundless fields of space, filled with system beyond system, till imagination itself is lost in the contemplation ;

tion; though he may have higher conceptions of the eternal author of such a stupendous scene, will certainly be more inclined to ask with doubt, where the immaterial world is, than he whose ideas are bounded by the apparent blue vault of heaven over his head.

This very exalted idea of the Deity has besides another effect, which is admirably explained by Mrs. Barbauld, in her excellent Essay, entitled, THOUGHTS ON A DEVOTIONAL TASTE.

‘ Philosophy (she says) in some respects exerts  
 ‘ an influence perhaps rather unfavourable to the  
 ‘ fervour of simple piety. It does indeed enlarge  
 ‘ our conceptions of the Deity, and gives us the  
 ‘ sublimest ideas of his power, and the extent of  
 ‘ his dominion; but it raises him too high for  
 ‘ our imagination to take hold of, and in a great  
 ‘ measure destroys that affectionate regard which  
 ‘ is felt by the common class of pious christians.  
 ‘ It represents the Deity in too abstracted a man-  
 ‘ ner to engage our affections. A being, without  
 ‘ hatred and without fondness, going on in one



‘ steady course of even benevolence, neither de-  
 ‘ lighted with praises nor moved by importunity,  
 ‘ does not interest us so much, as a character  
 ‘ open to the feelings of indignation, the soft  
 ‘ relentings of mercy, and the partiality of par-  
 ‘ ticular affection.’

But the sincere christian is not in this situation. However sublime his conceptions may be of the great director of the universe, he is convinced that some emanation from this awful being, in a way he is neither required nor able to comprehend, assumed our imperfect nature, and consequently may make allowance for the frailties of it; and who, though certainly not open to the feelings of indignation, in our sense of that expression, has promised to temper the rigid claims of justice with the soft relentings of mercy.

The doctrines of free will and predestination seem equally attended with insurmountable difficulty. If every thing is predestined, how can there be either virtue or vice? And how is free  
 will

will consistent with the divine omniscience, since what is foreseen is predestined? But why may not the divine essence waive the power of omniscience in this case? I see nothing absurd or impious in the idea. We can only judge of divine, by human actions; allowing however for the immense distance between our bounded faculties and infinite perfection. Is there any thing derogatory in the best and wisest man that ever lived, waiving a knowledge or power he might instantly possess, for the sake of the amusement arising from suspense; such, for instance, as keeping from his sight the catastrophe of an interesting fable? Is it profane to suppose that the changes and chances of human life may afford to the eternal mind something like what (taking into our account the infinite difference already mentioned) may be esteemed rational amusement, to so imperfect a being as man?

## XII.

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OBSERVATIONS ON SHAKESPEARE, AND SOME  
OF HIS COMMENTATORS \*.

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MR. STEEVENS, in a note on the song of Ariel, in the TEMPEST, observes, that ‘owls cry ‘not only in the winter; it is well known they ‘are not less clamorous in the summer.’ The fact is certainly so; but it should be recollected that the poet, in his song in LOVE’S LABOUR’S LOST, makes the cry of the owl characteristic of winter:

‘Then nightly sings the staring owl.’

\* The edition on which these remarks are made, is the first, by Johnson and Steevens. Some of the errors pointed out may possibly be corrected in subsequent editions. But it is not unamusing to see what mistakes the most judicious critics are sometimes liable to make.

On

On this line of the WINTER'S TALE,

‘ Far sweeter than the lids of Juno’s eyes,’

Mr. Steevens remarks (it does not appear with what appropriate relation to the passage), that it was *formerly* the fashion to kiss the eyes as a mark of extraordinary kindness. How long has this fashion been laid aside ?

On Hamlet’s saying to the king, ‘ Your grace has laid the odds on the weaker side ;’ Dr. Johnson observes, ‘ The odds were on the side of ‘ Laertes, who was to hit Hamlet twelve times to ‘ his nine. It was, perhaps, the author’s slip.’ It was certainly the slip of the commentator. The odds laid are the Barbary horses to the swords (which most likely might, on the modern estimation of betts, be called twenty to one), and not the difference of the hits, which were intended to put the fencers on an equality; though the modesty of Hamlet induced him not to think so, but to tell the king that, though he had, in consequence of the different number of hits, laid  
the



the odds on him; yet, with all the advantages he received, he was still not a match for Laertes.

In OTHELLO, Montano, on perceiving himself wounded, says, 'I bleed still—I am hurt to death —he dies.' On which Mr. Steevens gives the following note: 'The words HE DIES are found only in the folio. I do not see the necessity of inserting them, but I know not if I have a right to omit them. Perhaps Montano says this in exultation over Roderigo, whom he supposes he has killed.' Surely never any thing was more clear than the import of this expression. On Othello's entrance, Cassio and Montano cease fighting. Montano then perceives he is wounded, and as he apprehends mortally, and resolves to revenge himself. No actor but would accompany the words, 'he dies,' by running furiously at Cassio. As for the supposition that he had slain Roderigo, Montano engages in his defence.

The circumstance in HENRY V. relating to the soldier and Fluellin I could never comprehend.

hend. The challenge of Alençon's glove by a blow would shew the foldier to be his enemy, and not his friend.

In the first part of HENRY VI. La Pucelle, on the defection of Burgundy from the English party, says,

' Done like a Frenchman—turn and turn again.'

Both Warburton and Johnson have a note on this line; but neither of them has remarked the absurdity of putting this sarcasm on her countrymen into the mouth of a Frenchwoman.

The celebrated passage in Othello, which begins,

' Farewell the tranquil mind, farewell content,  
' Farewell the plumed troops and the big war  
' That make ambition virtue,' &c.

is, perhaps, one of the finest instances of uncommon and just discrimination of character to be found in Shakespeare, eminent above all other poets as he is for that quality. An inferior poet would hardly have ventured to unite

two

two such apparently opposite circumstances, as tranquillity of mind, and the tumults of war : he would probably rather have represented Othello as wishing to forget his domestic misery, amid the active scenes of war; and which indeed would have been strictly proper in a young warrior, or even a veteran who had quitted the exercise of arms for nuptial felicity. But Othello was still a foldier. The business of war, to which he had been trained since ‘ his sinews had seven years pith,’ was his darling pursuit, and formed the principal colour of his character; and the expression of his feelings in this speech is in perfect unison with his conduct, when he undertakes the war against the Turks with such readiness, though just married to Desdemona.

In a man of this character, and whose coolness of temper was such as to be unshaken

- When the cannon
- Had blown his ranks into the air,
- And, like the devil, from his very arm
- Puff’d his own brother,

how

how strongly is his violent passion for Desdemona marked by his exclaiming, on seeing her disturbed by the night alarm,

‘ Look if my gentle love be not raised up !

‘ I’ll make thee an example.’

The author of the REMARKS, whoever he be, has a strange observation on these two lines in the last scene of ROMEO AND JULIET spoken by the prince:

‘ And I, for winking at your discords too,

‘ Have lost a brace of kinsmen.’

The critic says, ‘ i. e. Mercutio and Benvolio.

‘ The line therefore

“ And young Benvolio is deceased too,”

‘ which follows in the quarto, 1597,

“ Alas, my liege, my wife is dead to night,”

‘ should be restored to the text.’

Where this ingenious gentleman found out the consanguinity between the prince and Benvolio



volio I know not. But in the *Dramatis Personæ* of all the modern editions (which, perhaps, he scorned to look in; and I know little of the old quartos), Paris is called the prince's kinsman; and Romeo, on first seeing his face after he is killed, exclaims,

‘Mercutio’s kinsman! Noble County Paris!’

## XIII.

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 ON GRAMMAR, AND LANGUAGES.
 

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**THERE** are some circumstances relating to the structure and analogy of languages, that seem inexplicable.

That the Greek and Latin should have their nouns and pronouns so alike in inflection, as to seem only dialects of the same language, and yet be in every other respect so widely, I may say radically different, notwithstanding the small catalogue of similar words produced by pressing the digamma into the service.

In languages that have the same origin, but differ afterwards from extraneous circumstances, common words, such as sun, moon, heat, cold, will be nearly the same. In languages of distinct origin, but which afterwards become connected, common words expressing natural objects are  
different,

different, while the artificial terms resemble each other. In which respect the two learned languages agree \*, I leave to the judgment of the unprejudiced. The English resembles the northern languages in the first respect, and the Greek as well as the Latin and its modern dialects, in the last. It is very remarkable, that the English and modern Greek should be alike in the peculiar circumstance of using the verb **I WILL**, **θέλω**, as an auxiliar to express the future tense †.

\* Most of the common words which are made to resemble each other by the aid of the digamma, as **οἶκος**, vicus, **οἶνος**, vinum, are in fact artificial words; **σελήνη** and luna, **ἀνὴρ** and vir, **γυνή** and mulier, seem radically different.

† Might not one be tempted to deduce this corruption of the Greek verb, from the conversation of the Greeks of Constantinople with the Barangi, a body of English troops who formed the emperor's life-guard; and whose attachment to their native language is confirmed by a quotation from Codinus, in Mr. Gibbon's History?

Πολυχρονίζῃσι οἱ Βάραγγοι, κατὰ τῶν πατέρων γλῶσσοι,  
ἐπὶ τῷ Ἰγκληνισί.

That

That the Welch should resemble the oriental languages in having no present tense, and making the preterite the root of the verb.

That the Italian verb substantive, contrary to all analogy, should be conjugated by itself. SONO STATO, not HO STATO\*.

That there should be at this time three different languages spoken in this island, English †,

\* The fact is, in the Italian, like its mother the Latin, the verb substantive has no participle; and when it adopted the form of the northern conjugations, it was forced to borrow a participle from the verb *STO*, and *SONO STATO* literally means, *I AM PLACED*. In Spanish, both the verbs *SER* and *ESTAR* are considered as auxiliary, and the grammarians make this distinction between them; *SER* signifies simply, essence; *ESTAR*, position. For instance, ‘*SER quatro lugares di Londra*,’ would not signify to be four leagues distant from London, but to be the substance of those four leagues. The proper word is *ESTAR*.

† Though the English translator of Mallet’s Northern Antiquities says, the Welch and the Erse are the genuine daughters of the Celtic; yet in the specimens he produces of each, we cannot trace the smallest resemblance.

F

Welch,



Welch, and Erse; and that the islands of Otaheite and New Zealand should have one common language, with a small variation of dialect only, though from their distance there seems to be no possible mode of communication.

As there is no distinction in the cases of nouns, either in English or in French, Italian and Spanish, it seems very absurd to mention them at all in the grammars of those languages. To an Englishman who has never learned Latin, the nominative\* and genitive case must be unintelligible; and the English classical scholar will surely not have so far forgotten the idiom of his mother tongue, as not to comprehend his French or Italian master when he tells him that nouns in those languages, as in his own, have no in-

\* By the way, the nominative case, like the positive degree, is a bull, and reminds one of the divine, who, preaching on the text, 'Sun, stand thou still,' opened his sermon by stating that there were three kinds of motion; the motion progressive, the motion retrograde, and the motion mentioned in the text.

flexion,

flexion, but the whole business is managed by prepositions and articles. To an ancient Roman or a modern German, the mention of cases might be necessary.

Though the English in general devote more of their time to the study of Latin than any people in Europe, they are the only people in Europe who never speak it; and the reason is obvious. The youth educated in our great public schools are obliged to imitate the best models of antiquity so scrupulously in their compositions, and would so certainly be punished by their masters, as well as ridiculed by their school-fellows, either for using a barbarism or a false quantity; that they never can attain the facility of composition necessary for common conversation, since an error in either might procure the delinquent both a flogging, and a nickname for life. This must render the speaking Latin among us impossible, as we are not near so fastidious as to our own language; for the most accurate speakers of

English will sometimes offend against the strict rules of grammar.

I was once told a remarkable instance of the severity of a country school-master on this account. A passage from a Greek author was cited. The master asked his pupils to tell him whence it was taken. All were silent but one, who answered Herodōtus. The boy was right; but the master gave him a blow for his erroneous pronunciation.

When I was at Oxford I remember a dispute about the quantity of the penult of Granicus, which produced a bett. It was referred to the three best scholars of the college, who unanimously decided for Granīcus. The loser then produced a verse in Ovid, and another in Homer \*, the only ancient poets in which it is found, where it is clearly Granīcus. What was

\* Γρήνικος τε, καὶ Αἰσηπος, δῖός τε Σκάμανδρος.

HOMER.

—— Granico nata bicorni.

OVID.

singular

singular in the case, though the umpires themselves immediately bowed to this authority, it was determined that the person who was right had lost the bett, as he was condemned by those persons to whom he had appealed; and it was too late to alter their sentence after it was given.

As we are very fond of abusing ourselves, it is a common thing to talk of the great sibilation of the English language. But is the Latin freer from it? We could find few instances of it among our own poets equal to these lines of Horace, where the *s* occurs in nine subsequent words, and twice in one word besides.

‘Dum tot sustineas et tanta negotia solus,

‘Res Italas armis tuteris, moribus ornes,

‘Legibus emendes.’

Indeed it cannot be otherwise, if we recollect how much the inflexion of both nouns and verbs in Latin, depends on this letter.



## XIV.

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ON A PECULIAR ADVANTAGE OF THE  
ENGLISH CONSTITUTION.

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**ONE** circumstance that singularly distinguishes the constitution of this country from all others, is the exercise of most offices of power and trust by the people at large in rotation, and not by persons particularly appointed for the purpose. This is not only the palladium of our liberty ; it is actually the essential substance of that liberty. Suppose for a moment that our magistrates \*,  
our

\* Though justices of the peace are in fact nominated by the crown, no minister would venture to do otherwise than put the first gentlemen of the county into the commission, without any exception as to their party. It is true there is a difference with respect to the metropolis. But wherever  
an

our jurymen, our peace and parish officers were to be persons sent down into the country by government, and unconnected with the inhabitants as excisemen are. Without any other change in the constitution, our freedom would be at an end.

How much is the terror of an accused person alleviated by the idea of his being apprehended by a farmer he knows; examined and committed by a neighbouring gentleman; and finally, tried by persons of his own vicinity, and whom he in a manner chooses himself! The only person who

an office is so loaded with business as to take up a person's whole time, or even to break in much on his usual habits of life, no person who is fit to execute it, will execute it properly, without a compensation for it: a fact which is fully ascertained by the ancient police of Westminster. It is impossible that the judges could be on any other establishment than that on which they now are; all that human prudence can do, is to render such magistrates independent of all undue influence, by the permanence of their establishment.

is at all an object of terror to him in all this process is the judge, who is in fact but the moderator of the proceedings, and whose only power is to mitigate or respite the sentence ; and this arises from his being a stranger to the culprit.

XV.

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GRAY AND SHENSTONE.

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IT is curious to observe how cotemporary writers speak of each other.

‘What shall we say of \* Mr. Gray, of manners very delicate, yet possessed of a poetical vein, fraught with the noblest and sublimest images; and of a mind remarkably stored with the more masculine parts of learning †?’

‘I have read, too, an octavo volume of Shenstone’s letters. Poor man! He was always wishing for money, for fame, and other dis-

Mr. —, in the work itself; but there can be no doubt of the person meant.

† Shenstone’s Essays on Men, Manners and Things.

‘tinctions;



‘ tinctious ; and his whole philosophy consisted  
 ‘ in living against his will in retirement, and in  
 ‘ a place which his own taste had adorned ; but  
 ‘ which he only enjoyed when people of note  
 ‘ came to see and commend it. His correspon-  
 ‘ dence is about his own place, and his own  
 ‘ writings, with two or three neighbouring cler-  
 ‘ gymen who wrote verses too \*.’

And again.

‘ But then there is Shenstone, who trusts to  
 ‘ nature and simple sentiment ; why does he do  
 ‘ no better ? He goes hopping along his own  
 ‘ gravel walks, and never deviates from the  
 ‘ beaten paths, for fear of being lost †.’

The beginning of the first cited letter of Gray has something so ridiculously childish, so strikingly characteristic of effeminate manners, is so exactly the language of Garrick’s FRIBBLE, that I am astonished the Editor, who was his confidential friend, would publish it. ‘ And so you  
 ‘ have a garden of your own, and you plant,

\* Gray’s Letters.

† Ibid.

‘ and

‘ and transplant, and are dirty and amused ! Are  
 ‘ not you ashamed of yourself ?—Why I have  
 ‘ no such thing, you monster !’

All Shenstone’s letters, though addressed to his most intimate friends, begin in this formal manner, ‘ Dear Mr. Graves,’ ‘ Dear Mr. Jago.’ This appears now perfectly ridiculous : but, perhaps, the etiquette of the times required it ; for in single editions of his plays, published early in this century, our great poet is styled Mr. William Shakespeare.

I have no thought of bringing the abilities of Gray and Shenstone into competition by these observations. The superiority of the former is that of excellence over mediocrity.

## XVI.

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 REMARKS ON THE CONDUCT OF DON PEDRO.
 

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**MICKLE** in his Notes on the *Lusiad*, and **Twiss** in his Tour through Spain, both mention the behaviour of Don Pedro of Portugal to the murderers of *Iñez de Castro*.

Mickle says; ‘ When the murderers were  
 ‘ brought before him, he was so transported with  
 ‘ indignation, that he struck Pedro Coello several  
 ‘ blows on the face with the shaft of his  
 ‘ whip. Some GRAVE WRITERS have branded  
 ‘ this action as unworthy of the magistrate and  
 ‘ the hero, and those who will, may add, of the  
 ‘ philosopher. Something greater, however, belongs  
 ‘ to Don Pedro of regard, which we do  
 ‘ not feel for any of the three, which will, in  
 ‘ every bosom capable of genuine love, inspire  
 ‘ a ten-

‘ a tender sympathy for the agonies of his heart,  
‘ when the presence of the inhuman murderers  
‘ presented to his mind the horrid scene of the  
‘ butchery of his beloved spouse.’

Mr. Twiss decides, like one of the GRAVE  
WRITERS above mentioned. HE says, ‘ He had  
‘ the meanness to strike one of these wretches  
‘ on the face, while he was under these tor-  
‘ tures.’

The reader will judge by his own heart, which  
of these decisions to prefer.



## XVII.

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ON THE WEATHER.

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IT is a proverbial observation, that, in this country, persons, for want of other topics of conversation, are very apt to introduce the weather, and to inform the company, as if it were a discovery they had just made, and with which every one else was unacquainted, that it is a fine or a bad day.

This is commonly imputed to our shyness among strangers, and our natural taciturnity, which induces us to take the most obvious object that offers, rather than be at the trouble of seeking for more remote subjects. But is there any thing more interesting to the generality of mankind than the weather? I do not mean to the  
mariner

mariner and the husbandman only, who are so essentially interested in it, or even to the fox-hunter, whose pleasures are so completely interrupted by a frost ; but to the idle and the literary. How would all the amusements of the former be deranged, if his ride or his walk were interrupted by the weather, especially in the country ! and his only resource left would be to take up a book, and fancy he was trying to read. And how is the man of letters likely to suffer in his health, if he is not allured from his studies by the temptation of a bright sun shining into the room !

As for those gentlemen whose sole happiness depends on out-of-doors diversions, I have heard a remarkable instance of the means a set of sportsmen took to relieve themselves from an embarrassment occasioned by the weather.

Several young men were assembled at the house of an opulent friend, for the purpose of going out with the hounds. The morning proved unfavourable for the chace. After much

anxious

anxious inquiry about the probability of a change in the atmosphere, finding there was no hope, and happening to be in the library, each had recourse to a book, and they began with great assiduity to turn over the leaves. This employment, however, began to grow tedious, which was soon expressed by stretching, yawning, and the other usual symptoms of ennui; till one more happy genius than the rest luckily hit on an expedient, and, throwing down his book, started up, and proposed going down into the park and whipping the jackasses. The proposal met with universal approbation, and was immediately put into execution.

From reading old diaries of the weather, and the time of the ripening of fruits, one should suppose our climate has experienced some wonderful alterations. In the *Kalendarium Hortense*, at the end of Evelyn's *Sylva*, cherries are mentioned as being ripe in May \*, and raspberries

\* We have a cherry, it is true, called the MAY DUKE; but

berries and currants in June: a circumstance I never remember to have seen, allowing for the eleven days difference occasioned by the alteration of the style.

but it is either called so from the time of its ripening in some other climate, or ours must be much changed.



## XVIII.

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 ANCIENTS AND MODERNS.
 

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THE Ancients, and particularly the Romans, seem, in their works, to have been defective in those strokes of sensibility so prevalent in the pathetic compositions of the Moderns; and by which we are always more forcibly affected than by the most dreadful scenes of distress. There are more traces of this to be found among the Greek writers; but yet they are very few, when compared with the Moderns. The scene between Hector and Andromache, and the speech of Helen over the dead body of Hector, in the Iliad, and the dying words of Alcestis to her attendants, in Euripides, are master-pieces of affecting tenderness. Nevertheless, the only writer of antiquity who unites the gallantry of  
tenderness,

tendernefs, if I may ufe the expreffion, with real affection, is Xenophon in his \* *Cyropædia*. The  
 ftory

\* A good tranflation of this amufing and interefting work is much wanted. That by Afhley is vilely done : though the late Mr. Harris has pronounced a moft unmerited eulogium on it in his *Philological Enquiries*. Mr. Harris was an excellent Greek fcholar, but beyond that he does not feem to have great merit as a writer. In his *HERMES*, book i. chap. iv. fpeaking of the grammatical genders, he fays, they are founded on a ‘ reasoning which ‘ difcovers, even in things without fex, a diftant analogy ‘ to that great diftinction which, according to Milton, “ animates the world.” And to this he adds in a note, ‘ Linnæus has traced the diftinction of fexes through the ‘ vegetable world, and made it the bafis of his botanic method.’ Should not one be induced to think from this, that Linnæus claffed fome plants as male, and others as female, from their form and character? when, in fact, they are claffed according to the number and form of thofe parts on which the fructification of the plants actually depends. What becomes of this fupposed analogy in the German language, where the fun is feminine, and the moon mafculine?

story of Abradatas and Panthea has all the refinement of feudal chivalry, mixed with the finest strokes of nature. And the delicacy of the answer of the wife of Tigranes is not to be rivalled. Tigranes, prince of Armenia, his wife and father, are made prisoners by Cyrus, who asks Tigranes, his former friend and companion, what ransom he would pay for his wife. The prince answers, that he is ready to purchase her freedom with his life \*. Cyrus then sets them all at liberty. After Cyrus was gone, the Armenians began to talk of their conqueror; some praising his wisdom and courage, his affability

Lowth, in his grammar, mentions the poetical advantage our language derives from making all inanimate things neuter, by the power it gives of personification by the mere change of gender; but I do not recollect any writer who mentions the singular good sense and propriety of it.

\* There is some appearance of sarcasm in the observation of Xenophon here. *Ὁ δὲ ἐτύχανε νεογαμός τε ὢν καὶ ὑπερφιλῶν τὴν γυναῖκα.* 'He happened to be newly married, and passionately fond of his wife.'

and

and mildness, while others spoke of the majesty and beauty of his person ; when Tigranes, turning to his wife, asked her what she thought of him. She replied, ‘ I did not see him.’ ‘ What was you looking at then ? ’ said Tigranes. ‘ At him ’ (she answered) ‘ who said he would give up his life rather than I should go into captivity.’

Perhaps the Asiatic writers abounded more with these strokes of tenderness than the Greek. Warton, in his Dissertation prefixed to his History of English Poetry, mentions an opinion that the Gothic fiction was originally derived from Asia. And a man of Xenophon’s turn of mind must have been most likely well acquainted with the Asiatic writers, during his attendance on the expedition of the younger Cyrus.



## XIX.

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SOME REMARKS ON OUR ELDER DRAMATIC  
WRITERS, AND THEIR COMMENTATORS.

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**BECAUSE** the nature of our old drama, the construction of the fable, and the idiom of the language, threw a general colour over all the cotemporary theatrical poets, many critics have been tempted to draw parallels between Massinger, Beaumont and Fletcher, and Shakespeare; as if any resemblance, as to poetical merit, could be deduced from a resemblance arising out of such circumstances.

In the preface to the last edition of Beaumont and Fletcher, the following passages are found, which, taken together, give a prouder panegyric on the dramatic colleagues, than their most sanguine

guine admirers can justify. The editor first allows the superiority of Shakespeare to Beaumont and Fletcher, and indeed 'to all other poets, 'Homer PERHAPS excepted;' and adds afterwards, though at some distance: 'The works of 'Beaumont and Fletcher may proudly claim a 'second place in the English drama (and nearer 'to the first than the third) to those of Shakespeare.' Without entering into the question whether the tragedies of Beaumont and Fletcher are at all superior, if equal, to those of Rowe, Otway, and Southern; and their comedies to those of Congreve and Sheridan (a question which would admit of much doubt), it is a commendation beyond the license of hyperbole to maintain, that their dramas approach nearer in merit to the works of a poet who is allowed not to have had a superior, if a rival, in the whole annals of poetry, than the writings of those ornaments of the British theatre approach to them.

The indecency of Beaumont and Fletcher is beyond comparison greater than that of Shake-

speare. In Shakespeare we sometimes find a gross expression in compliance with the rude manners of his times : but the others wallow in obscenity. Their comedy called **THE CAPTAIN** is full of the most abominable impurities ; and in **THE WIFE FOR A MONTH** (on the whole a very interesting play) sentiments are put into the mouth of a lady who is called the **CHASTE Evanthe**, that would disgrace a common prostitute. In this play also we find a mixture of Spanish and Greek names, to the full as improper as the mixture of Roman and modern Italian names in **Cymbeline** ; neither is there any anachronism in all Shakespeare's plays so glaring, as the arming **Demetrius Poliorcetes** with a pistol, in the **HUMOROUS LIEUTENANT** \*.

Yet these poets, like the pedantic and super-

\* I apprehend many readers of the present day mistake the character meant to be conveyed by the title of this play. **HUMOROUS** does not signify **DROLL**, according to the modern acceptation of that word, but rather **HUMOURSOME**, as applied to a froward child in the language of the nursery.

cilious

cilious Johnson, are fond of taking any occasion of ridiculing Shakespeare, as in THE CAPTAIN, for instance :

‘ 1 BOY. How now !

‘ How does your master ?

‘ 2 BOY. ‘Faith, he lies drawing on apace.

‘ 1 BOY. That’s an ill sign.

‘ 2 BOY. And fumbles with the pots too.

‘ 1 BOY. Then there’s no way but one with him.’

This is manifestly a farcastic parody on the account of Falstaff’s death in HENRY V.

In THE KNIGHT OF THE BURNING PESTLE also, we find a parody on, or rather a misrepresented quotation from, the speech of Hotspur. Ralph being desired to ‘ speak a huffing part,’ begins

‘ By heavens, methinks it were an easy leap

‘ To pluck bright honour from the pale-faced moon :

‘ Or dive into the bottom of the sea,

‘ Where never fathom line touch’d any ground,

‘ And pluck up drowned honour from the lake of hell.

But while they thus parody and misrepresent  
what



what they can neither equal nor imitate, they sometimes also try to copy particular passages.

In the tragedy of **DIOCLESIAN**,

‘ Scoring a man over the coxcomb  
‘ Is but a scratch to you,’

is plainly taken from a similar expression of **SIR ANDREW AGUECHEEK**. And in the same play,

‘ Farewell pride, and pomp,  
‘ And circumstance of glorious majesty,  
‘ Farewell for ever’——

is as plainly copied from the splendid speech of **Othello**.

This exclamation of the Duke of Sessé, in **THE DOUBLE MARRIAGE**, is an imitation of one of **Macduff**,

‘ Could I but get  
‘ Within my sword’s length of him, and if then  
‘ He ’scape me, may the account of all his sins  
‘ Be added unto mine!’——

**Beaumont and Fletcher** have not been happier  
in

in the sagacity of their commentators, in proportion to their numbers, than Shakespeare. Of these, Messieurs Seward and Sympson are, in point of absurdity, *facile principes*. It is surprising that many of their observations are retained, and even suffered to pass without a comment, in the more correct edition published by the late Mr. Colman.

In the comedy of **THE MARTIAL MAID**, there is a long note to prove, that **GRAVE MAURICE** is only an epithet, and that it was an error in the late editions to print **GRAVE** with a capital **G**, as if it were a title : which it undoubtedly was : it occurs in a variety of old books, and was so intended by our poets.

In **THE ISLAND PRINCESS**, when Ruy Dias and Armusia are going to fight ; and the Princess and the disguised Governor appear at the window to see the combat, the following dialogue takes place :

\* RUY DIAS. Stand still, I charge you, nephew, as you  
\* honour me.

\* ARMU-

‘ ARMUSIA. And you, Emmanuel, stir not.

‘ PINERO. Ye speak fitly—

— ‘ For we had not stood idle else.

‘ GOVERNOR. I AM SORRY FOR IT.

‘ EMMANUEL. BUT SINCE YOU’LL HAVE IT SO.’

The acute Mr. Symphon observes on this:  
‘ The same cause of complaint returns upon us  
‘ again, the multiplication of names. For here  
‘ the Governor has nothing to do. Both these  
‘ lines belong to Emmanuel, sorry that the seconds  
‘ were not permitted to fight.’ Now the line  
given to the Governor is perfectly in character,  
and should be spoken aside : his desire is to have  
as many of his enemies fall as possible, and he  
is therefore sorry the seconds are not to engage.  
He expresses the same sentiment while they are  
fighting.

‘ Both fail, an’t be thy will.’

In the concluding scene of THE SEA VOYAGE,  
Sebastian says,

— ‘ Sir, in your looks I read

‘ Your suit of my Clarinda.—She is yours.’

On

On this Mr. Sympfon remarks: ' Perhaps the  
 ' reader would wish to know whom the old  
 ' gentleman means here. I can think of no one  
 ' but Nicusa his nephew. Yet this is but a  
 ' guess; and if the reader imagines any one of  
 ' the company (Albert and Tibalt excepted) de-  
 ' serves Clarinda better than her cousin, let him  
 ' reject mine, and enjoy his own opinion.' The  
 sagacious commentator overlooked Raymond,  
 who is clearly the person meant.

In THE KNIGHT OF THE BURNING PESTLE,  
 Master Humphrey, a ridiculous character, who  
 always speaks in doggrel rhyme, says,

— ' Beware the fight,  
 ' You that are wise! for, were I good Sir Bevis,  
 ' I would not stay his coming by your LEAVES.'

Mr. Sympfon here gravely tells us, that LEAVES  
 must be pronounced as two syllables; and adds,  
 that ' it is in the taste of Chaucer, and our  
 ' old English poets, though it is a license that  
 ' our poets seldom take. I do not remember  
 ' above three or four instances throughout the  
 ' edition.'



‘ edition.’ This pompous gentleman would have written, I presume, a serious dissertation on that song in Midas, where CABBAGES rhimes to WAGES \*.

There is a passage in EVERY MAN IN HIS HUMOUR, that has given much trouble to the critics. It is in act iii. scene 2, where Bobadil

\* There cannot be a stronger proof of critical absurdity than is exhibited in the following extract from Strutt’s VIEW OF THE MANNERS AND CUSTOMS OF THE ENGLISH, vol. iii.

‘ And there ben other bestis five, of the chace,  
 ‘ The BUK the first, the DO the seconde †,  
 ‘ The FOX the thyrde, which oft hath hard grace,  
 ‘ The FERTHE the MARTYN, and the last the ROO.

‘ The ferthe and the martyn must be one beast, otherwise  
 ‘ there are six in number, and the first line of the verse  
 ‘ limits them to five.’

What right the FERTHE has to be made a beast more than the FIRST, the SECOND, or the THIRD, the wise antiquary would have done well to explain.

† Does not the rhyme require the transposition of DO and SECONDE ?

is

is abusing Downright; and Wellbred, interrupting him, says, ' Good captain, *FACES ABOUT* to ' some other discourse.' In the old editions, the words ' faces about' are either enclosed between brackets, or printed in italics, and have been supposed to be a stage direction. The later editors omit this distinction, and consider them as part of what Wellbred says, and equivalent with the modern military command, ' face about,' a very natural mode of repressing the petulance of such a character as Bobadil. The same words occur twice in Beaumont and Fletcher, once strictly in the military sense, in *THE KNIGHT OF THE BURNING PESTLE*, where Ralph says, ' Double your files. As you were. Faces about.' The other is in *THE SCORNFUL LADY*, where young Loveless says to Morecraft, exactly in the manner that Wellbred speaks to Bobadil, ' Cutting ' Morecraft faces about, I must present another.' Notice is taken of this expression, in a way to me unaccountable, in Dryden's *MOCK ASTROLOGER*. Don Melchior mentions his honour, to which

Wildblood

Wildblood replies, 'Sir, I hate your Spanish  
'honour, ever since it spoiled our English plays,  
'with, faces about, and t'other side.'

Though the plays of Beaumont and Fletcher are full of the most violent principles of absolute, unqualified submission to the will of monarchs; as, for instance, in *THE MAID'S TRAGEDY*, *VALENTINIAN*, and *THE LOYAL SUBJECT*, they hardly ever introduce a king who is not of a bad character. But this is confined to kings in possession of power. In adversity, they are generally drawn as heroes; as Alphonso, in *THE WIFE FOR A MONTH*. The same circumstance is observable in the plays of Dryden.

Notwithstanding the irregularity of Beaumont and Fletcher, and the utter impossibility there is of most of their Dramas being exhibited on the modern stage; they are, beyond comparison, more interesting to read, than the meagre productions with which our stage has been supplied, since it has been the fashion to follow, what the French critics have chosen to call, the  
model

model of the Greek Drama; and which those who have never read them, believe to be in conformity with the rules of Aristotle. Dryden partakes, in some degree, of the irregularity of the old theatre; and his Dramas, though full of absurdity, will amuse in the closet.



## XX.

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 ANECDOTES OF HEROISM.
 

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WHEN Thurot effected a landing in Ireland, in the seven years war, while the French and English troops were engaging in the streets of Carrickfergus, a young child got between the combatants; which a French soldier observing, quitted his rank, and led it out of danger; and while he was employed in this humane action, both parties suspended their fire \*.

October 26, 1762, Captain Clark of the Sheerness, 24 guns, was chased into Villa Franca by a French ship of 64 guns, and two frigates. La Minerve, one of the French frigates, struck on a rock and was wrecked; but the whole crew,

\* Entick's History of the War.

except

except 25 men, were saved by the British seamen \*.

When James II. was going by sea to Scotland, he was wrecked, but got ashore in the boat. The seamen on board, when they saw him safe, gave three cheers, though the ship was sinking.

The same prince, when he was informed that the French fleet had beaten the English in Bantry Bay, though it was in his own cause, could not help exclaiming: 'It is the first time then.' And afterwards being a spectator of the burning of the French ships that were run ashore after the battle of La Hogue, he cried out, 'None but my brave English could do this †.' What a pity that such seeds of patriotism should have produced such bad fruit!

In the war for the Spanish succession, while the Earl of Peterborough was treating at one of the gates of Barcelona about the surrender

\* Dobson's Annals of the War.

† Dalrymple.

of that city, some of the Spanish troops on his side forced their way in, and began to pillage. The magistrates upbraided the Earl with treachery. He answered, ' Only admit the British troops, and you will see if we are perfidious enemies.' They complied. He marched into the town, drove out the Spaniards, and, returning to the gate, finished the capitulation without taking any advantage of being in actual possession of the place.

In the hottest of the fire at Lincelles, General H—— saw a soldier standing out of the ranks, and firing at the enemy with an immense broad gold-laced hat and red feather on his head. He rode up to him, and made him, very reluctantly, take it off. Some of the men being in want of cartridges, the same soldier produced his pockets full of them, which he had taken from the French soldiers, as he had the hat from an officer. After the battle was over, he asked permission of the general to wear the hat  
for

for a couple of days, which was granted; but before night he bartered his trophy for strong beer.

At the same battle, a foldier who had his leg shot off was carried off the field, by two of his comrades, on a hand barrow. One of them, on perceiving him motionless, said to the other, 'Zounds! I believe it is all over with Jack.' On which the wounded foldier roared out, 'It's 'a d—d lie,' and began singing 'God save 'the king!' Colonel S——, who was close by and heard it, got the king's letter for him.



## XXI.

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SIR MARMADUKE RAWDON'S EPITAPH.

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SIR Marmaduke Rawdon, ancestor of the brave and accomplished Earl of Moira, was a commander of the king's forces in the civil wars. He was Governor of Basing, and afterwards removed to Faringdon; on which occasion he shewed the most disinterested attachment to the cause in which he had embarked. For though the command was of less consequence than that from which he was removed, instead of expressing any dissatisfaction, he declared, he was ready to take the command of a molehill, if it were for his Majesty's service.

He died at Faringdon, and was buried in the church, with the following inscription over him on a flat stone :

' Hic

- ‘ Hic Marmaducus jacet hoc sub marmore Rawdon,
- ‘ In comitatu Hertford qui quondam vixerat Hodsden,
- ‘ Tunc eques auratus, multis ex honoribus auctus,
- ‘ Stirps Rawdonorum, veteri Rawdonis ab aulâ.
- ‘ Hoc numerat toto comitatu, laudat Eboro,
- ‘ Quippe benignus erat cunctis, facilisque, bonusque,
- ‘ Pauperie pressis non averfatus amicis,
- ‘ Hostibus in mediis interque pericula fortis,
- ‘ Cum tulit in pravos rex Carolus arma rebelles,
- ‘ Hic præfectus apud Basing fortissima fecit.
- ‘ Farringdon tenuit circumvallatus ab hoste,
- ‘ Hunc ibi (lethifero contracto denique morbo,)
- ‘ Mors ferit invictum, paulo post morte resurget.
- ‘ Obiit 26 Aprilis, 1646,
- ‘ Ætat. suæ 64,
- ‘ Marmor hoc posuit
- ‘ Marmaduc Rawdon Armiger.’

## XXII.

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 COMPARISON BETWEEN MACEDON AND  
 RUSSIA.
 

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THE situation of Russia, with regard to the European powers, has always appeared to me to bear a strong resemblance, though on a larger scale, to that of Macedon, and the Greek republics. Both were long esteemed as semi-barbarians, and both were anxious to be numbered among the states that considered them as such; and both were raised from insignificance to political consequence among those states, by the abilities and exertion of one man. In both, also, there is this additional resemblance. At the time Macedon rose to consequence, the Persian power, which had been so long formidable to Greece, was greatly weakened; and this

new

new power, the growth almost of a moment, was enabled to conquer the Greek republics and their ancient enemy. The Turks, who a century ago were as formidable to the comparatively free monarchies of western Europe, as the Persians were to the Grecian states, were reduced in power at the time of Peter the Great ; and his successors threaten as inevitable destruction to the Turkish dominion, as the son of Philip brought on the Persian. I trust the similitude, if it should go so far, will stop there. Though the European powers would do well to remember, that only \* 50 years before the battle of Cheronæa, an Athenian would have been esteemed mad, who had suggested a possibility of falling, together with their numerous rivals and powerful enemy, under the power of Macedon.

\* The peace of Antalcidas.



## XXIII.

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 ON A PASSAGE IN JOSEPHUS.
 

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DR. Gregory Sharp, in his letters on the Hebrew language, makes the following objection to an emendation in Josephus, proposed by Dr. Hudson. ‘When the Jews saw a stone coming from the Roman engines during the siege of Jerusalem, they gave notice of the danger, Τῇ πατρίῳ γλῶσσι βοῶντες ὁ υἱὸς ἔρχεται \*. Dr. Hudson, not aware of the Hebrew idiom, in which בן קשת “son of the bow,” means an arrow, changes υἱὸς [a son] for ἰὸς [an arrow].’

Dr. Sharp was not aware that he was anticipated in this criticism, by a person very unlikely to be critically versed in the Hebrew idiom.

\* ‘Calling out in the language of their country, The son cometh.’

But

But the Chevalier Foland, in his military commentary on Polybius, makes this remark on the same passage :

‘ LE FILS VIENT—Cela me semble remarquable—Quel rapport a le terme de fils avec une pierre ? Le fils de Dieu avoit prédit la défection de cette nation. Ou, peut-être, ce n’est qu’une Hebraïsme, pour signifier une pierre, comme la fleche est le fils du carquois.’

## XXIV.

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ON SUPERSTITION, AND DREAMS.

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THE only certainty to man in a savage state, of one event being the natural consequence of another, is its CONSTANTLY following it. He afterwards carries this idea to things that GENERALLY succeed each other, and hence he is able to form tolerably accurate prognostics of the weather. But as these events, though they most commonly happen according to his foresight, are not so certain as the revolution of the seasons; and as even these differ in some things, as in the forwardness of vegetation; while in others, such as the length of the days, and the relative position of the sun, they are perfectly regular; room is open for the imagination to suggest certain dependences of one thing on another, which in  
reality

reality do not exist; and these notions will be strengthened from occasional coincidence between indifferent things, and occasional failure of coincidence in things that do in general coincide, as in the prognostics of the weather, and the influence of the seasons on vegetation. And here both the savage and the untutored rustic will frequently be unable to discriminate. The southern hill covered with clouds, though it generally portends rain, will sometimes be suddenly cleared by a change of wind; and the hunter will sometimes find more game than usual, when he has seen a crow perching on the elm before his cottage.

Neither let the circles of the polite and the learned laugh with too much contempt at the ignorance of the savage, since there are few persons even in such circles quite free from prejudices equally absurd. Let me ask (in the words of a man of true genius, who thinks for himself, and almost always rightly) ‘you an  
 ‘enlightened philosopher, whether you are above  
 ‘choice



‘ choice of seats at whist? whether you have not  
 ‘ really believed that your chance for winning  
 ‘ was much bettered by taking fortunate chairs,  
 ‘ and of course obliging your adversaries to  
 ‘ sit, not in those of the scornful, but of the  
 ‘ losers? When you quit the game on a run of  
 ‘ ill luck, what is it but declaring your belief  
 ‘ that the games already played have an in-  
 ‘ fluence upon those that are to come \*?’ From  
 the conversation of most people on the influence  
 of the moon on the weather, one would be led  
 to think, contrary to daily experience, that in  
 this proverbially uncertain climate the variation  
 of the elements was as periodically regular as  
 that of the tides †. How common is the obser-  
 vation,

\* Jackson's Letters. XXVII.

† An ingenious gentleman (Mr. Sullivan) has lately  
 deposed the moon from her influence over the tides. It is  
 merely accidental, it seems, that it happens to be high water  
 in all longitudes when the moon crosses the meridian of the  
 place. But the phenomena of the tides are occasioned by  
 the

vation, that a plentiful produce of berries and mast in the autumn is a sure prognostic of a hard winter, on the idea of its being the act of a benevolent Providence to preserve the birds, who subsist on such food ! But as the effect can never precede the cause, such an interference must be the immediate act of supernatural power, and as much a miracle as any recorded in the scripture.

But the surprising faculty of dreaming has, more than any other cause whatever, afforded specious grounds for superstition. The faculty itself appears like the action of the soul, when

the periodic melting of the polar ice. I know of but one hypothesis equally convincing. I mean that of Mr. William Ramfay mentioned in the Spectator. This profound philosopher asserted, that ‘ the absence of the sun is not the  
‘ cause of night ; forasmuch as his light is so great, that it  
‘ may illuminate the earth all over at once as clear as broad  
‘ day ; but there are tenebrificous and dark stars by whose  
‘ influence night is brought on, and which do ray out dark-  
‘ ness and obscurity upon the earth, as the sun does light.’

unencum-

unencumbered with the grosser powers of the body. And there is sometimes a very striking coincidence between dreams and succeeding events. This must frequently happen from chance; but still more frequently from natural causes. Our dreams are often, though certainly not always, influenced by our waking thoughts. What then is more likely than for a person deeply interested in the welfare of a friend dangerously ill, to dream of his death or his convalescence? Even if the direct contrary to the thing dreamed of comes to pass, the mind will still see some analogy: and hence has arisen a proverbial expression with regard to dreams, which tends to confirm the doubtful in their superstition, and is besides used to alleviate the fears of those who are acted on by the powerful impression of a frightful dream, an impression oftener felt than avowed. I much question, if a man of the firmest mind were to have a very clear dream, portending evil to a person he deeply loved, especially if he knew that person  
was

was in a dangerous situation, if he would not feel his fears too strong for his philosophy, and exclaim with Horace—

‘Ego cui timebo,

‘Providus auspex.’

We must also take into our account, that no argument of the fallibility of dreams, brought from the millions of examples of no subsequent event the least analogous attending them, will have the least weight; as these, however striking at the time, are all forgotten, while the smallest coincidence is always remembered, and frequently recorded.

I once heard a person of ability, who was anxious to prove that all dreams could be traced to the thoughts or incidents of the preceding day, account for the contrary appearance, which he could not deny, by the following ingenious though to me not satisfactory hypothesis. He contended, that as our ideas are connected, when waking, by a chain of thinking, so in sleeping

I

they



they were connected by mere juxtaposition, which he thus illustrated. I see an army reviewed, and hear of a terrible fire at the same time. These ideas therefore become connected in the mind; and while they continue so, the appearance or the mention of one will generally produce the idea of the other, and the waking mind will then recollect the cause of their union: but in a dream the union will exist, though the cause of connection may escape us; and a person whose ideas have been so influenced, will dream of a fire after he has seen a review, and *vice versa*, though he should not recollect their coincidence at the time.

In the European Magazine for November 1794, there is a very ingenious explanation by an anonymous writer, of a circumstance every one must have felt—the terrible impression we receive from a dream, though on recollecting it perfectly, after being awake some time, we can find no reason why it should have had so violent an effect. He accounts for it from the inverted

verted direction of our mind to a single object in our sleep, which never can happen in the events of real life. He carries this rational, and I believe new hypothesis into the impressions we receive from works of imagination, where the same effect is perceptible. I should be ashamed that any actual suffering should so completely unman me, as I have been by the fictitious distress of Mrs. Siddons in *Isabella*. Perhaps we may trace to this cause the disappointment we always feel in the attainment of the object of our warmest pursuits. Whatever we wish for is painted in the fairest and strongest colours; we take no attendant inconvenience into our consideration, but a thousand occur on possession, and our purest joys are liable to be poisoned by evils that have no immediate connection with them. The triumph of a conqueror, or the raptures of a bridegroom, may be totally destroyed by a fit of the colic. For our comfort, however, the objects of our fears, as well as our hopes, diminish in a contrary ratio to the

rules of perspective, and are never so much magnified as when they are at a distance.

Another great object of superstitious credit must not be omitted. I mean the re-appearance of the dead. This I believe is now totally disbelieved by every person who reasons; for every relation of the kind, and many there are still mentioned, will, on being scrupulously investigated, turn out to be unfounded on fact. This must stagger our faith as to every extraordinary event in history, received on human testimony only. We certainly know, if we reason at all, from a clearer conviction than any historic testimony can give, that these stories are false; and yet there is no historic fact better authenticated than some of these stories seem to be. This is strikingly confirmed by the passage of Lucretius mentioned by Addison in the Spectator \*. Lucretius, though writing in defence of materialism, was so pressed, not indeed by the

evidence of the real fact, as asserted by Addison, but by the universal testimony of tradition in favour of it, that, unable, or afraid to question it, he thought himself obliged to account for these appearances from natural causes; and accordingly does it, by saying that the superficies of human bodies are continually flying off, and appearing to their friends either in their absence, or after their death \*.

\* Lucretius, l. iv. v. 35.



## XXV.

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 SOME OBSERVATIONS ON GARDENING.
 

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THOUGH the modern mode of laying out pleasure ground is infinitely more beautiful than the cut yews and stone terraces of our ancestors, yet, I think, men of moderate fortune would do well to follow the old school in the extent, though not in the form of their improvements.

The first thing that a landed proprietor who has visited some fine place, and wishes to change his own confined garden for a scene formed on the same plan attempts, is to rival the extent of the improvements he has seen; and, if he could afford to keep his works in order, after they are finished, he might probably accomplish this; as a man who has five hundred acres lying round  
his

his house, has more ground to work upon than the most opulent usually sacrifice to mere pleasure ground. He commences his process, by trying to make his domain appear park-like, and down goes every hedge within a quarter of a mile of the house. The noble hedge-rows of elm and oak, which, growing in the irregular fences, give every well planted county in England the appearance of a forest, are destroyed, except a few that contrivance is able to torture into those unmeaning, unnatural masses called clumps, and the whole estate that is in the view of the house is divided by sunk fences. The kitchen garden is posted half a mile off, which, till the screen of firs grows up to hide it, has the appearance of a burying-ground near a great town. And you go out of the hall door into the wet grass, unless you are indulged with an undulated gravel walk by the boundary that divides the appropriated field of the owner from the ornamented farm, if that can be called ornament which is in fact devastation.

It is surely better for a person of moderate fortune to have his kitchen garden (always a busy and interesting scene) near his house, which may be rendered no unpleasant walk by flowers in the borders, with the addition of a small piece of pleasure ground highly ornamented, and perfectly kept : and beyond this if he has dry walks over meadows and corn-fields, by the side of luxuriant hedge-rows, or through tangled coppices, where a few roses and lilacs may be scattered, he can shew more natural plantations, and walks with greater variety, than the clumped lawn can possibly afford. I say more natural, because such forms as clumps shew art as effectually as the cut yews of our fathers, and are equally as unlike nature. Now, though trees in hedge-rows and furrows in corn-fields are obviously the produce of art ; yet, from our eyes being constantly used to the face of a cultivated country, such objects appear more natural to us, than plantations that destroy the usual appearance of the country, without substituting any thing that shews the

the

the perfection of art, or the imitation of any thing beautiful in Nature.

This is well illustrated in Wheatley's Observations on Modern Gardening \*. Speaking of a grove, he says, ' Mere irregularity alone will not please. Strict order is better than absolute confusion, and some meaning better than none. A regular plantation has a degree of beauty; but it gives no satisfaction, because we know the same number of trees might be more agreeably arranged. A disposition, however, in which lines only are broken, without varying the distances, is less natural than any; for though we cannot find straight lines in a forest, we are habituated to them in hedge-rows; but neither in wild or in cultivated nature do we ever see trees equidistant from each other.'

Much has been said of studying the † Genius of the country; and certainly in large works,  
which

Sect. XXI.

† I cannot resist the pleasure of transcribing the denunciation



which can take in the grand features of beautiful and romantic situations, it ought to be studied. But, as variety is a great source of delight, there are cases where this rule 'will be more 'honoured in the breach than the observance;' and where a place will derive ornament from affording a contrast to the surrounding country. Were I to lay out ground in an open country, I would be lavish of my wood. In a wild country, I should be tempted to shew more of the appearance of art and cultivation in my garden scenes, than is consistent with the strict canons of modern taste. In a very highly cultivated and peopled country, as in the immediate vicinity of London, I would throw a great deal of wildness

ciation of Mr. Mafon in the ENGLISH GARDEN, against those who violate this rule.

' Expect, bold man,

' The injur'd Genius of the place to rise

' In self-defence, and, like some giant fiend

' That frowns in Gothic story, swift destroy

' By night the puny labours of thy day.'

into

into my scenes; and, if I had a small piece of ground in the metropolis, like the gardens of Chesterfield, Devonshire, or Burlington House, however much I might offend the admirer of elegance, I would make it a rough tangled coppice, filled with hazel, hawthorn, and dog roses, without a single evergreen, or garden shrub, to break the illusion.

There are two species of trees almost entirely banished from our modern plantations, though, in my eye, of singular beauty. I mean the lime and the horse-chestnut. This happens, partly from their leaves being very early deciduous, which makes them unfit for the owner of a fine place at present, as it is now agreed that London is only pleasant in the spring, and the country-seat never tolerable before the first of September; and partly from a fanciful disgust to the shape of both; one being called too formal, and the other too heavy: as if natural shapeliness bordered on the deformity of the sheared yew, or the dark tints of thick foliage were displeasing because gloomy.

gloomy \*. Yet the bright verdure of the lime with its fragrant blossom, and the deep luxuriant shade of the horse-chestnut with its beautiful clusters of pale pink flowers, render both of them objects that the taste must be very fastidious to proscribe.

Long since the above loose hints were first committed to paper, several polemic pamphlets relative to landscape gardening have engaged the attention of the public. Of these the treatises by Mr. Price † are much the most rational ; but still

\* Of such objectors, we say, as Hamlet did of Polonius, ' They are for a jig, or a tale of bawdry, or they sleep.'

† Mr. Price reprehends, with some asperity, the custom of extending improvement for the purpose of shewing the extent of the domain. But does not the desire of the landed proprietor to increase his estate, and that of the conqueror to enlarge his territory, arise from the same principle ? And is that principle, the self-satisfaction of possessing more than either can possibly enjoy, or an ambition

to

still he does not seem to distinguish enough between the landscape garden and the landscape on canvass. However much the effect may be alike, the means of execution are widely different. It is the nature of all the imitative arts to represent as beautiful, what, in reality, is defective, and sometimes even disgusting. This doctrine is as old as Aristotle, and the reason (no where more strongly exemplified than in painting) is obvious. The picture softens every asperity, and hides every thing that is loathsome. In the landscape on canvass, while every bold feature is preserved, the KEEPING of the place is beyond what the most expensive culture can give to nature. This shews the unfairness of the comparative drawings in Mr. Knight's poem.

to have greater consequence in the opinion of the world. There cannot be a stronger instance of the partiality of a writer to his own pursuits, than thus making one of the strongest propensities in the breast of man, and which has stained every page of his annals with blood, vanish in an instant at the touch of the landscape gardener.

That



That of the cultivated scene is, in fact, the shadow of a shade.

To shew the difference between any softness that decoration and refinement can give to natural objects, and those objects represented in their strongest colours by painting, compare the pictures in the Shakespeare Gallery with the dresses of the characters on the stage. What is pleasing in one, would be not only loathsome but indecent in the other. But what should we say to the candour of the artist who was to found any comparison with regard to effect from two pictures; one taken from the actual idea of the battle of Shrewsbury given by the poet,

‘ Where stained nobility lies trodden on,  
 ‘ And rebels’ arms triumph in massacres;’

and the other from the representation of the same scene on the stage, where the circumstances are so modified as not to be absolutely disgusting to a polite, or even decent audience ?

To

To illustrate this subject by a more interesting example. The painter would desire no better archetype for his pencil than a beautiful village maid, with all the negligence of dishevelled hair, and loose and unarranged attire. All he would do, in addition, would be to put that hair into the most becoming negligence, and give that attire the most picturesque folds. But what would he do if he chose the original for his mistress?—Certainly not cramp her shape by stiff stays, or reform her hair \* by curling irons, powder and pomatum. But, as certainly, he would reform some things, which, though imperceptible in a picture, would be very displeasing in reality. He would have the hair radically as well as superficially clean, and the garment and linen, if not fine, strictly neat. He would have the tartar removed, which is the certain

\* The reader will recollect I am speaking of a painter, and not of a sophisticated coxcomb, who **thinks** a woman's head cannot be clean, except it is plaistered by a nauseous compost of musty flour and stinking lard

attendant

attendant of every rustic set of teeth I have ever seen, however splendidly white they may appear at a distance, for the mouth of a country girl has seldom the ablution even of common water. I will not carry my comparison any further into the regions of picturesque, lest I should incur the censure of grossness, denounced by Mr. Price against those who understand what he has so stated that no one can possibly misunderstand.

In the same work, Mr. Price has criticised Gray's imitation of the beautiful description of the sleeping eagle, in the first Pythian ode of Pindar,

Ὕψος ἰσῶτον ἀιωρεῖ.

That the loose state of the feathers of the sleeping bird is but feebly expressed by the line,

‘With ruffled plumes and flagging wing,’

I readily allow; but not on the principle on which Mr. Price founds his criticism. No doubt ὕψος taken by itself means a state of smoothness  
like

like that of a moist superficies, and which the glossy feathers on the back of a bird greatly resemble; but the word *αἰωρεῖ* must be taken into the description here, and which gives the idea of a smooth water gently raised and put into agitation by a light breeze, when, as is elegantly expressed in an epigram of Callimachus,

*Μαλακὴ φρίκα φέρετ Ζέφυρος.*

Nothing so much resembles this as the undulation of a field of ripe corn in a gentle gale, which, indeed, bears a nearer resemblance to the state of the feathers in a bird so situated as the poet describes, than the image he has chosen. I think West, in his translation, though with more paraphrase, gives the idea better than Gray.

—‘ O’er his heaving limbs in loose array,  
‘ To every balmy gale his ruffled feathers play.’

I cannot quit this work, without giving my suffrage to the testimony the amiable author bears to the memory of his uncle, the late Lord

K

Barrington:



Barrington : a testimony that will be echoed by every inhabitant of the Vale of Berkshire, where he will long be lamented, and by none more than by the author of these pages, as a firm and upright magistrate, a hospitable neighbour, and a warm and sincere friend.

I have insensibly wandered from my subject.— But I will conclude with a trifling anecdote that has some connection with part of what has been remarked. Lord Barrington used to say, that a horse-chestnut tree in full flower gave him the idea of a giant's nosegay.

## XXVI.

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MILITARY HINTS.

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THE army is perpetually changing its fashions, and not always for the better. Formerly the officers in the ranks were continually dressing their divisions with their esponsions, and were much distinguished by their clothes from the soldiers. Now \* they are expected to be as steady under arms as their men; and their dress is nearly the same. This may have a better effect at a review, and in real service contribute something perhaps to the officer's safety, though not so much as has been imagined †. Yet it cannot

\* Written in 1778.

† Much was said of the American riflemen picking out our officers, especially at the battle of Bunker's Hill. The

cannot be the duty of an officer in battle merely to fill up an interval in a battalion, as he has no personal means of annoying the enemy, but to attend to his men, and see that they do their duty; and to perform this effectually, he must be frequently pointing and speaking to different parts of his division, and should also be easily distinguished by his dress.

The scantiness of a subaltern's pay, in proportion to his necessary expences, has been much complained of. But besides the consideration, that while every vacant ensigncy is as much

writer of this compared the list of the killed and wounded there, with those of the first unsuccessful attack on Quebec and the subsequent victory, too dearly bought by the fall of Wolfe, in the seven years war. In both these last, the proportion of officers killed and wounded to that of the men was greater than at Bunker's Hill, though the comparative disproportion of their numbers was also greater; as at Quebec the army was on the war establishment, four officers to a company of an hundred men; and at Bunker's Hill on the peace establishment, three officers to a company of forty-five.

solicited

solicited for as a lucrative employment, government has no right to draw an additional expence on the public, another real advantage is derived from it. If the property of the officers is so essential to a constitutional militia, any circumstance that compels the adoption of the same qualification in the army, has a direct tendency to render that establishment more safe and constitutional. One alteration however is absolutely necessary. Every officer who has served a given number of years, should have such a competence secured to him, as should enable him to enjoy the remainder of his life in credit and comfort; and such of his sons as choose to go into the army should, while subalterns, be enabled by the assistance of government to meet the increased expences of the times.

It seems a great absurdity in the naval service, that the admiral should always engage in the largest ship, and take personally the greatest share in the action. How is it possible that, so situated, he can observe and direct the rest of



the fleet? And surely the manœuvres of a sea-fight require some directions from the commanding officer, though not so much as those of a land battle. What would be said of a general, if, instead of giving his orders, he were to put himself at the head of the strongest regiment, and charge the enemy in person?

This disposition is something like that of the heroes of Homer. They were personally the strongest men in the army, and acted as commanders only in arranging their troops for the attack. After that commenced, they mingled with the combatants, and by their own individual exertions chiefly decided the fortune of the day. The knights of the times of chivalry acted in the same manner. In land battles at present this is exactly reversed. The officers in general are the least robust men of the army, and, by laying aside the esponton and the fusil, may be said to be entirely unarmed, as the sword in the charge of a battalion of foot must be totally useless. I have heard some wise gentlemen talk  
of

of a pistol in the belt; a weapon only formidable in the hand of a footpad (or a duellist who uses it for less \* justifiable purposes), when placed close to the head. The only officer of the third regiment of guards who was wounded at St. Amand, received a hurt from a pistol that went off in his own pocket.

There is a passage something to this purpose in Dr. Gillies's History of Greece. ' Alexander' (at the passage of the Granicus) ' after performing the duties of a great general, displayed such acts of personal prowess, as will be more easily admired than believed by the modern reader. But in the close combats of antiquity, the forces when once thoroughly engaged might safely be abandoned to their resentment and

\* I do not mean to say that every man who fights a duel is in the wrong. Perhaps in the present state of things duelling is a necessary evil; but the second who suffers such a mode of fighting to take place, as makes the pistol almost certainly a fatal weapon, deserves to suffer the punishment of a cowardly assassin.

' courage, while the commanders displayed the  
 ' peculiar accomplishments to which they had  
 ' been trained from their youth, in the most  
 ' conspicuous parts of the field.' But this ob-  
 servation, though very applicable to the age of  
 Homer, is by no means so to that of Alexander,  
 when the military art had been carried to its  
 highest pitch. As the armies of antiquity, from  
 the depth of their files, did not extend to the  
 distance of those of the moderns, and were not  
 enveloped in clouds of smoke, the skill of the  
 commander was of greater use throughout the  
 whole action than it can be at present. Indeed  
 the only use of a general now, after the first  
 fire, arises from the whole army never being  
 engaged together. There are circumstances  
 when it is necessary for a general to expose his  
 own person to reanimate his troops: but in our  
 battles this can only have a very partial effect;  
 while the personal exertions of an ancient ge-  
 neral might be conspicuous to his whole army.  
 Yet that it was not customary for the com-  
 manders



manders of antiquity to expose their persons needlessly, appears from this anecdote preserved by Plutarch. ' A rash officer shewing his wounds  
' with exultation to Timotheus, he said to him,  
" When I was your general against the Samians,  
" I should have been ashamed if an arrow from  
" a catapulta \* had fallen near me †."

I have always thought it to be regretted, that, when the new militia was established, the prejudice of the times obliged the legislature to

\* The catapulta was one of the military engines, which threw very large arrows to a great distance.

† There was a part of the Grecian army called the pel-tastæ, from pelta, a small shield. This is usually translated targeteers; but though target is properly the diminutive of targe, as that word is obsolete, and target is in common use for a butt to shoot at, it gives us the idea of a shield in general, without any notion of diminution, like the word PISTOLET in French. If a Greek army were drawn up in Hyde-Park, and an aid-du-camp ordered to ride up to the targeteers, he would go without hesitation to the heavy armed foot, from their shields being most conspicuous.

adopt



adopt that name instead of some other, as provincial or county regiments. For though *militia* really means the military establishment of a country, yet so deservedly was the old institution that bore that name become disgraceful, that it was held in universal ridicule. Instances of this occur frequently in our old comedies, and, when they do occur, are always applied to the present institution that goes under the same name, though so widely different in fact. It must be from this cause only, that so many militia officers have been induced to take commissions in those heterogeneous corps called fencibles \*, to which  
every

\* Those corps only are alluded to, which unite every evil both of regulars and militia, without having the advantage of either, and whose only end is to injure the recruiting service. The military associations, both in the metropolis and the country, are truly respectable, and indeed have arisen out of the militia, which is by no means numerous enough to be the sole defence of the country in the hour of danger, but is a barrier immediately ready for the  
whole

every ridicule that can attach on the militia must attach, without the honourable motive that induces a country gentleman to enter into the established constitutional forces of his county. If it should be thought I have gone too far in saying the ridicule incurred by the old militia affects the new, only let it be remembered, that whenever the farce of the MAYOR OF GARRAT is performed, how constantly the satire, levelled solely at the Westminster militia, is applied to the county regiments; as if it were a good jest to suppose that country clowns were afraid of oxen, and that country squires could not ride.

The exercise of the London trained bands was a subject of ridicule so long ago as the time of Beaumont and Fletcher, as appears in THE KNIGHT OF THE BURNING PESTLE. Perhaps the satire was directed by the soldiers of the old

whole country to rally behind. The regular forces are not mentioned, as one of the principal advantages of the militia is the enabling them to defend the country in the most effectual manner by attacking the territories of the enemy.

feudal

feudal system against the first attempt at regular discipline ; who being themselves never trained, but in immediate preparation for actual service, laughed at all other training, just as the regulars now laugh at the militia, and as the regulars have themselves been laughed at for military parade \* in time of peace. If this be so, the

\* That the officers in the army are at least indebted to the militia for taking this source of ridicule from them, appears from a poem, called *MANNERS*, written by Paul Whitehead.

- ‘ Mark our bright youths, how gallant and how gay,
- ‘ Fresh plum’d and powder’d, in review array ;
- ‘ Unhurt each feature by the martial scar,
- ‘ Lo ! Albemarle assumes the god of war.
- ‘ Yet vain, while prompt to arms by plume and pay,
- ‘ He takes the soldier’s name, from soldier’s play.
- ‘ This truth, my warrior, treasure in your breast :
- ‘ A standing soldier is a standing jest.
- ‘ When bloody battles dwindle to reviews,
- ‘ Armies must then become mere puppet-shews,
- ‘ Where the lac’d log may strut the soldier’s part,
- ‘ Bedeck’d with feather, though unarm’d with heart.’

success



success of the London trained bands against the horse at the battle of Newbury, instead of being wonderful, was the natural consequence of the superiority of disciplined, though untried infantry, against cavalry \*. This seems confirmed by the account of Lord Clarendon.

\* ‘ The London trained bands and auxiliary regiments,  
 ‘ (of whose inexperience of danger, or any kind of service  
 ‘ beyond the easy practice of their postures in the artillery  
 ‘ garden, men had then TOO CHEAP an estimation) be-  
 ‘ haved themselves to wonder; and were in truth the pre-  
 ‘ servation of the army that day. For they stood as a  
 ‘ bulwark and rampire to the rest; and when their wings  
 ‘ of horse were scattered and dispersed, kept their ground  
 ‘ so steadily, that though Prince Rupert himself led up  
 ‘ the choice horse to charge them, and endured their storm  
 ‘ of small shot, he could make no impression upon their  
 ‘ stand of pikes, but was forced to wheel about. OF SO  
 ‘ SOVEREIGN BENEFIT AND USE IS THAT READINESS,  
 ‘ ORDER, AND DEXTERITY, IN THE USE OF THEIR  
 ‘ ARMS, WHICH HATH BEEN SO MUCH NEGLECTED.’  
 This shews they were the only well-disciplined foot in  
 the army.

The



The most zealous partizan of the militia must acknowledge its weakest part to be the want of proper subordination in the officers. A few singular instances of public spirit excepted, the hope of honour and emolument, and the fear of disgrace and punishment, are the general spurs to human industry; and these are wanting to the militia officer. This deficiency in discipline is the most felt in those regiments which are most respectably officered in point of qualification, as the commanding officers of militia will not often be inclined to exact a very strict obedience from persons who have great property and influence in their counties.

The balloting for the militia, which was taken from the French, is also a defect. If every man balloted were compelled to serve if able (which is impossible), there would be no injustice, as all would be on an equality. But as no person ever does serve, who can possibly afford to hire a substitute, the ballot is merely gambling who shall pay a most unequal poll-tax. If property were  
assessed

assessed to find soldiers, it would be more just, and the deputy-lieutenants might then be stricter in the choice of men, than common humanity will now permit them to be when the principal is in very low circumstances.

## XXVII.

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 VOLTAIRE.
 

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VOLTAIRE, in his QUESTIONS SUR L'ENCYCLOPEDIE, under the article *Identité*, says, for the purpose of invalidating the idea of a state of future retribution: ' On a donc demandé, comment un homme qui auroit absolument perdu la memoire avant sa mort, et dont les membres seroient changés en d'autres substances, pourroit être puni de ses fautes, ou recompensé de ses vertus, quand il ne seroit plus lui-même ?'

Never surely was a more absurd question. Identity consists in a consciousness of being the same person, and not in the sameness of matter. As for the loss of memory, that may happen from a fever, and be restored again without a miracle.

miracle. But a temporary loss of memory would never be admitted as a plea of indemnification for previous crimes, in any court of justice in the world.



XXVIII.

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ON A TEXT OF ST. PETER.

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‘ **AND** this voice which came from heaven, we  
‘ heard, when we were with him on the mount.

‘ We have also a more sure word of pro-  
‘ phecy \*.’

On this, Conyers Middleton observes: ‘ St.  
‘ Peter’s words do not necessarily imply him to  
‘ mean that prophecy was a surer argument to  
‘ HIM, than the voice from heaven, which he  
‘ had heard, but to the Jewish converts in gene-  
‘ ral, who did not hear the voice, but received  
‘ it from the report of others.’

This remark is strictly just. If the events  
predicted in the Old Testament were found ful-

\* Peter, Ep. ii. chap. i. ver. 18, 19.

filled in the person of Christ, it must be convincing to all who knew the predictions. But a miracle can only be convincing to those who see it. It has just the contrary effect as to a fact, the truth of which depends on the testimony of others, as it only tends to call the veracity of that testimony in question, being itself the most improbable of all events.

## XXIX.

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DESCRIPTION OF A SCHOOLMASTER, BY  
QUINTILLIAN.

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‘ **DE** Pedagogis hoc amplius, ut aut sint erudi-  
 ‘ diti, quam primam esse curam velim, aut se non  
 ‘ esse eruditos sciant. Nihil enim pejus est iis  
 ‘ qui paulum aliquid ultra primas literas pro-  
 ‘ gressi, falsam sibi scientiæ persuasionem indue-  
 ‘ runt. Nam et cedere præcipiendi peritis in-  
 ‘ dignantur, et velut jure quodam potestatis,  
 ‘ quo fere hoc hominum genus intumescit, im-  
 ‘ periose atque interim sævientes stultitiam suam  
 ‘ perdocent, nec minus error est eorum moribus.’

How many modern Schoolmasters does this  
 passage of Quintillian describe ! It is exactly the  
 character of Fielding’s Thwackum ; neither are  
 some

some parts of it totally unlike the idea entertained by Parson Adams, that 'a schoolmaster  
' was the greatest of characters, and himself  
' the greatest of schoolmasters.'



XXX.

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ON THE INFLUENCE OF CARDS.

AN EXTRACT FROM THE WRITINGS OF  
M. PINTO.

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‘ DO you think toleration will at last become  
‘ general in Europe? that manners will become  
‘ softer, and men less wicked and unhappy?  
‘ Sometimes I indulge this hope, and sometimes  
‘ I despair. Yet, on the whole, it appears to  
‘ me that mankind (I speak of the small part  
‘ which inhabits Europe) are a little mended.  
‘ But what, perhaps, will surprise you is, that  
‘ among the many causes to which my imagi-  
‘ nation has attributed this revolution in manners,  
‘ I look on the universal taste for cards to be  
‘ one of the most active principles, that has,  
‘ I may say, new moulded the human race in  
‘ Europe.

‘ Europe. Do not think I am blind to all the  
 ‘ evil that the fury of play has done in both  
 ‘ sexes; but advantages have resulted from it,  
 ‘ which on the whole may balance, and even  
 ‘ exceed it.

‘ At present this is my reasoning. Before this  
 ‘ æra the two sexes were less united, I should  
 ‘ say, less together in society, in company; men  
 ‘ were more so. There were more clubs. Ta-  
 ‘ verns were more frequented. There was more  
 ‘ drinking, consequently more connections, more  
 ‘ friendship. Listlessness\*, one of the great  
 ‘ causes of the unfolding of the human under-  
 ‘ standing, excited men to cultivate their talents,  
 ‘ to employ themselves to study, to work, to  
 ‘ cabal, to form conspiracies. Politics were the  
 ‘ subject of the conversation; they controlled  
 ‘ the government, they complained, they con-  
 ‘ spired, and they found friends to whom they

\* ENNUI in the original. I do not know if Listlessness,  
 or any other word in our language, can express this term  
 fully.

L 4

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‘ could

' could unbofom themfelves. Great virtues and  
 ' great vices were more common. On the  
 ' other fide, the eyes of men not beholding the  
 ' charms of women acrofs a green cloth, and  
 ' through the magic medium of cards, friendfhip  
 ' and love were paffions; at present, thanks be  
 ' to cards, we are only gallant; we have many  
 ' acquaintances, but no friends; many miftreffes,  
 ' but no ferious attachment. A Mahometan  
 ' who was to vifit our great affemblies with the  
 ' eyes of an Afatic, would think our European  
 ' Bafhaws had their feraglios in common. You  
 ' will allow the fpirit of gaming, which mixes  
 ' men and women moft in fociety, abates moft  
 ' ftrongly the energy of love.

' Add to this, that the efforts of the human  
 ' mind to fhake off inaction are relaxed by this.  
 ' Combine the effects of the relaxation of thefe  
 ' three principles, and calculate the refult.

' The fedentary life to which this eternal  
 ' amufement reduces both fexes, muft enervate  
 ' the body; from thence, both morally and phy-  
 ' fically,



' fically, there results a new system of manners,  
 ' of habit, of constitution. The magic of cards  
 ' forms a common focus of almost all the pas-  
 ' sions in miniature; they all find there (if I  
 ' may use the expression) their proper food. It  
 ' is true that every thing there is microscopic,  
 ' and more illusive than common illusions are.  
 ' A confused idea of happiness and misery is  
 ' found there; vanity itself is interested; play  
 ' seems to establish an illusive equality among  
 ' the players; it is a vehicle that assembles in  
 ' society the most discordant individuals. Avarice  
 ' and Ambition put it in motion; and the  
 ' universal taste for pleasure is flattered that it  
 ' will find satisfaction from the amusement. The  
 ' ladies being of the party, love ought to be  
 ' there of course. The sphere of the passions is  
 ' reduced, and drawn into a narrower circle.  
 ' All the passions entangle themselves, evaporate,  
 ' and spend themselves at a distance from their  
 ' source and proper object. Listlessness, indolence,  
 ' avarice, ambition, and carelessness, de-  
 ' your



'vour in common an unsubstantial food, which  
 'enervates their force and their activity; and  
 'as from the fermentation of the great passions  
 'there ordinarily arises more evil than good,  
 'human nature in general has rather gained than  
 'lost. The great virtues exist no longer, but  
 'great crimes have also ceased. Assassinations,  
 'poisoning, and all the horrors of civil war are  
 'incompatible with the manners of a nation  
 'where men and women lose so much of their  
 'time at cards.'

There is great plausibility in this reasoning.  
 But the concluding sentence, compared with the  
 horrors attending the French revolution, shews  
 the uncertainty of all reasoning founded on hy-  
 pothesis. After all, cards perhaps have rather a  
 tendency to make the manners rough, than soft.  
 We know in matters of real business, and espe-  
 cially where money is concerned, all ceremony  
 is set apart. Now cards form an imitation of  
 pecuniary business; and any imitation of this  
 equalizing system, occupying so large a portion  
 of

of life as people in general, and especially the more opulent, give to this amusement, must tend to throw something of the rough frankness of the man of business into the social intercourse of mankind even in the politest circles. Not <sup>Let</sup> only the common forms of civility are laid aside; but the lover forgets the passion he feels for his mistress, and the dependent the respect he owes his patron, when an odd trick is in question. If '*usque ad aras*' marks the boundary of friendship, the card-table is as often the boundary of flattery \*.

\* A Bishop playing at whist with his Chaplains, and always naming the trump, is a proverbial illustration of the acmé of servile dependence.

## XXXI.

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ON DEPENDENTS.

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TO treat those who are dependent on us with cruelty or insolence, is at once a proof of a weak and an ungenerous mind. It is nevertheless certain, that persons in a dependent state are too often apt to complain of such treatment, without a cause, and to look on behaviour as cruel and slighting in those on whom they depend, which they would never notice in an equal. Besides, it is morally impossible for people to live together in a state of equality. As Dogberry observes, 'If two men ride on a horse, 'one must ride behind.' In this case, the necessary exertion of the patron to keep his superiority, will be construed into oppression; and  
such

such is the natural love of mankind for power, that no man can maintain his superiority without some degree of harshness. Perhaps it is impossible to preserve a medium between treating dependents with some degree of severity, and being governed by them. We see this every day in old and favourite servants. There is no state so completely dependent as that of a woman on her husband; and yet, among all my acquaintance, I know no married man entirely master in his own family, who has not some cross of the brute in him.



## XXXII.

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 RUSSEL AND SIDNEY.
 

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WHEN Dalrymple's Memoirs were first published, in which the correspondence of Russel and Sidney with France was first brought forward, with what invectives was the author treated by the violent opposition party of the time! And yet the Americans, long before they threw off their connection with the parent country, and while they only professed to be struggling for the rights of British subjects, did the same thing, only more openly, with the full approbation of the same persons, who thought the insinuation a stigma on the patriots of the last century. Was not the revolution of 1688 effected by the assistance of a foreign power? The Jacobites attempted the same thing in 1745. Fielding, in his periodical paper called THE TRUE PATRIOT,

PATRIOT, makes a foolish bigot of that party write to his son, 'The French King will do his utmost to restore us to our liberties and properties.' The Jacobins of the present day hold the same language of the French Republic.

Indeed, in every age, civil dissension has always looked up to foreigners, and even enemies, for assistance. In this, as well as in many other circumstances, our civil wars of the last century were a singular exception. But the most striking contrast in the conduct of that civil war, to any other of equal consequence and duration, was the little interest the mass of the people seemed to take in it. Whoever will compare the number of soldiers engaged in any of the battles, with the population of the country, will see that the bulk of the people were merely idle spectators of the contest—and that, not a contest between two ambitious chiefs for superiority, which could only materially interest themselves, —but a contest on which the dearest rights of the people at large most essentially depended.

## XXXIII.

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 ON MILITARY DRESS.
 

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IN the periodic paper called THE WORLD\*, there is a very humorous copy of verses, describing a young officer dressing, instead of arming for a battle, in a kind of parody on some of the descriptions in Homer. But in every age and nation, whether barbarous or civilized, it has been the custom for the warrior to be careful in adorning his person, and that particularly on the eve of a dangerous action. When Xerxes expressed his surprise at the Spartans combing their hair with peculiar attention before the battle of Thermopylæ, Demaratus the exiled Spartan king told him it was a proof that they

\* No. CCIH.

were determined either on death or victory. The bravest warrior and the finest writer of antiquity describes his preparation for a desperate enterprise in the following words: ' After this Xenophon arose, dressed as splendidly as possible for the battle, thinking that, if the gods gave them victory, the most splendid dress would be proper to decorate the conqueror; and if he should fall, it was decent to meet death adorned in the most splendid manner\*.'

Hence arose the laboured description of the armour of Homer's heroes; hence the plumes, the blazonry, and the devices of chivalry. Hence the pompous and cumbrous war dress of Otahité, and the war toilette of the American Indian, more minute and fastidious than that of the finest lady of Europe.

Anabasis, l. iii.



## XXXIV.

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 ANECDOTE OF CHARLES THE FIRST.
 

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WHEN I was at Oxford, my tutor having the revifal of some papers relative to the civil war (I know not if they have been published), fhewed me a letter from one of the king's fecretaries, with remarks on the margin in the king's own handwriting. One expreffion particularly ftruck me, as feeming to fhew his determination to lay afide the ufe of parliaments. The paper was a circular request to fome of the counties for their pecuniary affiftance, I believe on the Scots invafion. The words were, as nearly as I can recollect \* (fixteen years having elapfed fince I faw the letter), ' Your obliging me in this in-

\* This was firft written from recollection, in the year 1780.

‘ stance will induce me to ask your aid in a  
‘ manner more agreeable to yourselves.’ These  
words had a line drawn through them ; and  
there was written on the margin, in the king’s  
hand : ‘ I have SCORED out these words, as they  
‘ seem to imply a promise of calling a parlia-  
‘ ment, of which I have no intention.’

XXXV.

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OBSERVATIONS ON STERNE, ON MANDEVILLE'S  
FABLE OF THE BEES, ON MADAN'S THELYPH-  
THORA, AND LORD CHESTERFIELD'S LETTERS.

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STERNE, in his *Tristram Shandy*, by way of excuse for the freedom of his own pen, mentions the indecency of a grave German professor numbering the amorous exploits of a sparrow. I thought this, like the Latin dissertation on noses, had been a creature of Yorick's imagination; but I found the passage in the notes on the *Carmina Priapeia*, where the German commentators have investigated the indecencies of antiquity with an accuracy truly astonishing; and whence probably Sterne took it, unless he found it where I have since found it, in the  
bookfellers'

bookfellers' Biographical Dictionary, under the article Scioppius. The words are : ' Cum Ingolstadii agerem, vidi e regione musæi mei passerem coitum vices repetentem, et inde adeo ad languorem datum, ut avolatus in terram deciderat."

I suppose few writers have done more injury to morals than Sterne. By blending sentiments of benevolence and delicacy with immorality and looseness, he induces some people to think that debauchery may be innocent, and adultery meritorious. Since his time, Novel-writers try to corrupt the principle \* as well as to seduce the imagination. Formerly, if a man felt a passion for the wife or the mistress of his friend, he was conscious at least that, if he persisted in the pursuit, he was acting wrong ; and if the Novel-writer invented such a character, it was

\* Many of the heroines of the best modern novels seem to hold the opinion of certain ladies mentioned in the History of John Bull, concerning the INDISPENSABLE DUTY OF CUCKOLDOM.



to hold him out as an object of detestation and punishment. Now this is so varnished over with delicate attachment and generous sensibility, that the most shocking acts of perfidy and seduction are committed not only without remorse, but with self-complacency; for we are always ready to find causes of palliation for those crimes we are addicted to, and to bend our conscience to our inclination. Sterne has shewn this in a most incomparable sermon. *O si omnia sic!*—

Much has been said against *THE FABLE OF THE BEES*. Indeed the book on its first publication was presented by the grand jury of Middlesex. The treatise of Mr. Madan called *THE LYPHTHORA*, and *LORD CHESTERFIELD'S LETTERS*, have been equally the subject of popular deprecation; so much so, that an attempt to vindicate them will seem to originate from a love of paradox. But let us coolly examine the real tendency of each.

The plain intent of *THE FABLE OF THE BEES* is to destroy the fine and specious theory of the  
dignity

dignity of human nature, so much insisted on in the writings of the pedantic Shaftesbury. Mandeville appeals boldly to the heart. The opposers of his hypothesis evade the force of this appeal, by deterring his readers from answering it candidly; as they roundly assert that whoever, after examining his own feelings, acquiesces in the doctrine, bears himself testimony to the depravity of his own heart. This is a favourite argument of Fielding, who of all men should have been the last to urge it, as, in his inimitable portraits of human life, the good characters bear a very small proportion to the bad. Let any person read with an unprejudiced mind the apology of Mandeville for THE FABLE OF THE BEES, and then fairly say if he thinks him wrong in all the motives to which he imputes human actions.

But the most surprising thing of all is, that divines should have taken such universal offence at a book which supports one of the tenets of our religion, the natural corruption of human

nature, unless assisted by divine grace. I do not mean to argue like a methodist; but assuredly, whoever depends for victory on arms which he fancies he possesses, when in fact he does not possess them, will certainly experience defeat. When the love of fame and the dread of disgrace are held up to mankind, we know they are capable of making any exertion, and undergoing any danger or pain; and these motives have at least as often animated the resolution of the soldier, and steeled the nerves of the martyr, as disinterested patriotism and pure religion. To know if virtue acts on principle alone, we must place her in other situations. Suppose a man, tempted by the most seductive of all passions, and certain that the gratification of that passion, though a breach of the laws of gratitude and hospitality, will be also the path to safety and to honour, while the rejection of it will involve him in ruin and disgrace; and ask what the bare principle of conscious virtue would avail him, in a case where the exertion of that

virtue



virtue could never be known, without the idea that he was acting under the eye of an omniscient Being to whom he was responsible for his actions, and enquiring of himself, 'How shall I do this thing, and sin against God?' I would much sooner trust my life, my property, and my honour in the hands of him who feels his weakness, than in those of him who confides in his imaginary strength; or, what is more common, who boasts of a strength which his conscience whispers to him he does not possess; for, though the humble tax-gatherer was sincere, the insolent pharisee was an hypocrite.

As for THELYPHTHORA, the whole argument amounts to this, and it is to me unanswerable. If marriage is a divine institution, the essential nature of it cannot be altered by human laws. Human laws may prescribe with what forms and on what conditions the legal relation of husband and wife, father and son, shall be enjoyed as to their civil rights, in the country where those laws are in force; but as for their  
real



real relation in the eye of God, and their natural rights, it is impossible for the power of any legislature to make that an act of fornication and adultery to-day, which was a solemn and religious rite yesterday. There was this very judicious argument *ad hominem*, used against the author, in one of the Reviews: ‘ How would you like to have your daughter married, otherwise than by the legal ceremony of the church of England?’ He might just as well ask a strenuous advocate for parliamentary reform, whether he would choose to be returned for Manchester or Old Sarum, in the present parliament.

LORD CHESTERFIELD’S LETTERS are, on the whole, well calculated to lead a young man to a polite and amiable deportment. If he dwells too much on the minutiae of this, it betrays a frivolity of mind. If he insists on making a man an ambassador, who was destined by nature for a fellow of a college, it shews an obstinate adherence to a favourite point. But omitting

one

one instance, in which he tries to make his Cymon grow polished by falling in love, and where he a little oversteps the decorum of parental admonition, the general tendency of the book is by no means immoral, as Lord Chesterfield says more than once in the course of his letters, 'I omit insisting on the duties of virtue and morality, as without them no man can be  
'endured.'

## XXXVI.

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OF HOURS.

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**THINGS** the most unreasonable become so familiar through custom, that they make no impression on us.

What can be more completely irrational than the allotment of our hours as to sleeping and waking? The most natural arrangement would be, to give those hours to sleep which are pointed out by nature; following, as much as possible, the custom of animals, who can have no guide but nature. I say as much as possible; for our avocations are in general so regular, that we could not bring them to coincide with the irregularity of the length of the days, in the different seasons in our climate. But then surely it is natural, if the days of winter are too short  
for

for us, at least to fit up all that short day, and not borrow more than is absolutely necessary from the dreary hours of night ; and, on the contrary, if the days of summer are too long, we need not sacrifice more of the genial hours of sunshine to sleep than we can avoid, and then borrow largely of the night. I speak now only of moderate people, who rise at ten, and go to bed at twelve. Those who live a highly fashionable life, are generally up during the whole night in summer, and only rise in winter to take a short ride or walk in the dusk of the evening.

The modern hours of eating are got to an excess that is perfectly ridiculous. I think we may at this time put the general hour of dining at six. Those of the first TON \* extend it to seven or eight. Now what do people who do

\* And yet, from a passage in Swift's Polite Conversation, the contrary seems to have been the case in his time ; for, on Sir John Linger coming in after the dinner is served up, he says, ' What, you keep court hours, I see ? ' which must imply dining earlier than the hour he supposed.



not lie in bed all the day, and sit up all the night, gain by this? In the first place, if they make dinner their principal meal, and do not like to pall their appetite by eating before it, they injure their health by long fasting. Then in winter they have two hours of candle light before dinner, and in summer they are at table during the only pleasant part of the day; and all this to get a long morning for idle people, to whom one would suppose the shortest morning would seem too long. The man of business, or of literature, may wish for a long morning; but surely the hours after dinner are those of amusement and festivity. To this arrangement is also sacrificed that most sociable meal, the supper, in which alone there is a free intercourse between the sexes, and where alone the ladies can partake of the pleasures of the convivial hour; and to those who do not sit up all night, a supper, in the present order of things, is proscribed.

The following extract, from Strutt's Account of the Manners and Customs of the English, shews

shews the fashionable hours of the age of Elizabeth.

‘ In those days, when coffee and tea, and other  
‘ fops, were not known, it was no uncommon  
‘ thing for the chief lords and ladies of the  
‘ court to breakfast upon a fine beef-steak broil-  
‘ ed, with a cup of ale, and that at eight, or  
‘ perhaps nine in the morning at furthest. They  
‘ then usually dined at mid-day \*, or one o’clock,  
‘ and such as eat supper most commonly sat  
‘ down to meat about seven, or a little before,  
‘ in the evening.’

It was also the custom for persons of fortune to take some highly spiced wine on going to bed. This species of refection was called THE WINES.

Strange as these meal-times now seem, only change their names, and they much resemble

\* It appears from a passage in the WOMAN-HATER of Beaumont and Fletcher, that eleven was the usual hour of dinner in their time.

‘ BOY. I run;—but not so fast as your mouth will do  
‘ upon the stroke of eleven.’

those

those of the present day. Substitute rolls and tea for beef-steaks, and the hour of breakfast is not much too early for moderate people. The dinner answers to the repast many persons take between breakfast and dinner, and the supper is equivalent with our dinner. THE WINES answer to that unsocial substitute for supper, Sandwiches and wine brought round in a salver.

If we called our meals by the names in use with our ancestors, the fashionable man, who does not rise till one, might be said to lie in bed till dinner-time ; and the early man, who will not eat between meals lest he should hurt his appetite, might be said to go without his dinner.

## XXXVII.

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RIGHT OF RESISTANCE TO GOVERNMENT.

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OF all the absurd positions that ever were adopted, none seems more so than the notion that a right to resist government is a part of the British Constitution. Ineffectual resistance will always be deemed rebellion ; and the moment any government is resisted with effect, that government ceases : therefore what destroys the constitution can never be called a part of the constitution. Undoubtedly mankind have a right to alter any government they find oppressive ; but this is a right common to all mankind, and not a peculiar privilege of Englishmen. Perhaps the reason why we have entertained this idea has arisen from our having exercised this

N

natural



natural right more frequently, and more temperately, than other nations.

In general, effectual resistance to government produces a total and radical change in its form (those despotic monarchies excepted, where the only struggle is between contending tyrants). In England, all our revolutions have ended in the amelioration of our original constitution. But neither such amelioration, nor the resistance that procured it, were any more the consequence of the constitution itself, than the making a common watch a repeater is the consequence of the original work of the watch-maker. Yet, as in this operation of the artist, so in our revolutions, the original fabric has always been the ground-work of the process, and the alterations introduced with a cautious hand, lest the principal springs on which the regularity of the whole depends, should receive the minutest injury. The French seem to have been actuated by the idle curiosity of a child, who picks the  
work

work to pieces for the sake of finding out the cause that puts the wheels in motion.

Resistance is never justifiable, but when, in reality, it only counteracts what may be properly called a prior resistance; that is, when either of the constituent parts of government exceeds its legal limits and encroaches on the others. In such cases, it is the duty of the people (\* not the populace), as vigilant guardians of the con-

\* Much obloquy has been thrown on an eminent writer, and not without some colour of justice, for the gross appellation he has given to this class of men. If he had given them their more usual title of the mob, he would not have received or deserved so much censure. But though I do not wish to see this description of persons take the balance of government into their hands; I must do the mob of London the justice to say, that when they have occasionally assumed power, their reign has been totally free from the violence and cruelty which, in other countries, accompany popular insurrection. I never met with a common man in France who was civil to me, if I was first civil to him; or in England, who was uncivil to me, unless I was first uncivil to him.

stitution, to throw their weight into the lighter scale, and so preserve the proper equilibrium. But this must only be on great and striking occasions, that press home on our feelings; and not at the suggestions of the turbulent and factious, who call their own interested and selfish aims the general sense of the people. I should call an attempt in the crown to govern without parliaments, or in the lords to use their negative on necessary bills for ambitious purposes of their own, such a species of resistance as would call for the counter-resistance of the people \*. We had

\* The three branches of the legislature have lately been often erroneously called the three estates; which are the clergy, the nobility, and the commons. These, in the old constitution of France, formed three distinct assemblies: in ours they are amalgamated in two. This error, I believe, first crept in during the debates on the regency; when, by a strange perversion of language, the king was frequently called the third estate. For want of attending to this distinction, the Appendix to Mr. Brydone's treatise on Heraldry, a book otherwise of great merit, is almost unintel-



had an example, early in this century, of an act of the house of commons that falls exactly under this predicament ; I mean their consent to the septennial bill. They had a right to agree to a

unintelligible. If France, instead of running after the phantom of equality, had restored her old feudal constitution, the king and the estates would have formed four legislative powers. In the original constitution of Scotland, where bishops, peers, and commons formed only one assembly, there were only two legislative powers ; and such was the constitution of France, from the time the national assembly was instituted, till the abolition of monarchy.

Those who may be inclined to doubt this representation of the matter, will possibly submit to the decision of Blackstone, who has accurately defined it. ‘ The constituent parts of parliament are, the king’s majesty, sitting there in his royal political capacity, and the three estates of the realm ; the lords spiritual, the lords temporal (who sit, together with the king, in one house), and the commons, who sit by themselves, in another. And the king, and these three estates, together, form the great corporation or body politic of the kingdom.’ BLACKSTONE’S COMMENTARIES, book i. chap. ii.



regulation for changing the duration of future parliaments, if such a measure were expedient (which remains to be proved): but to vote a prolongation of the trust reposed in them one year longer than double the time for which they were chosen, was such a breach of faith with their constituents as no exigence could justify, and was certainly a sufficient cause for the interference of the people. That cause has been completely done away, by the people's choosing their representatives since for seven years, without any remonstrance. But though I am a decided enemy to parliamentary innovation, I would always vote for the restoration of triennial parliaments. What doubles the disgrace of this act is, that, though it only affected the commons, it originated with the lords. I wish, for the honour of a name in whose glory I am peculiarly interested, I could conceal that the consent of the commons to this bill was carried up to the lords by the great grandson of John Hambden.

XXXVIII.

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ON POPULARITY.

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‘ I DISDAIN as much a servile popularity, as  
‘ I should a slavish submission to any prince or  
‘ minister. The favour of the people may, I  
‘ know, be acquired by humouring their preju-  
‘ dices, as well as that of a prince by humour-  
‘ ing his passions; but this sort of favour is in  
‘ neither case of any long duration. The people  
‘ by their prejudices, as well as the prince by  
‘ his passions, generally soon lead themselves  
‘ into some misfortune; and as soon as this  
‘ happens, the parasite in both cases becomes  
‘ hateful and contemptible.’

This extract I made many years ago from  
a speech in a debate on the pension bill. If

popularity is acquired by such means (and I am not prepared from experience to contradict it), it shews a radical defect in the constitution of all representative assemblies; for, as the purity of representation must depend on the suffrage of the people being influenced only by their opinion of the candidates, if their opinion is liable to be so biased, the popular favourite, and not the firm patriot, an Alcibiades, and not an Aristides, will most likely be the object of their choice. This is a consideration well worth the attention of our modern reformers of the representation of the Commons of Great Britain in Parliament.

There cannot be a more honourable situation than that of a county member. What can be a greater honour, than to be selected by neighbours, friends, and equals, to watch over their political interests? But honourable as this trust is, it is also a trust attended with much personal inconvenience to him who is invested with it; and it is a mark of vanity and weak ambition

rating

rating its own abilities too high, or grasping too eagerly at provincial consequence, to be very solicitous for the attainment of it, especially as the honour of the situation entirely depends on the means by which it is acquired. A man who is very anxious for this situation, gives up his independence the moment he is declared a candidate. He must court every freeholder; he must attend every county meeting, either of business or pleasure; and as those voters on whose influence the election must chiefly depend, are his friends and companions, he must give up the frank manners of social life, in the common intercourse of friendship and hospitality, for the most guarded and cautious behaviour, as an excess of attention to one person is often considered as something worse than neglect to another. Who can reasonably suppose, that the man who gives up his own independence, to attain an honour which loses its finest polish by being too eagerly grasped, will be conscientiously solicitous to preserve the independence of others?

Shenstone



Shenstone observes twice in his essays, that a love of popularity is only a love of being beloved. But popularity is rarely considered as an end, but as a mean of obtaining some other end. A man who courts popularity generally resembles a venal beauty, who considers the power she has of making herself beloved, as subservient only to her avarice or her ambition.

## XXXIX.

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 HERODOTUS.
 

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IT has been observed by all who have written on the life of Herodotus, that he finished his history after he retired to Italy, though he is said to have read it either at the Olympic or the Athenian games. But he would hardly read the whole work on such an occasion, which appears indeed to be implied in his first paragraph, by the word ΑΠΟΔΕΞΙΣ [Specimen]. There seems a positive proof in the Melpomene, of his work being finished in Magna Græcia. Speaking of the situation of the inhabitants of Taurus with regard to Scythia, he first illustrates it by that of the promontory of Sunium, to Attica, supposing it in the possession of strangers. He then  
 adds,

adds, as a stronger illustration, ‘ But to those  
 ‘ who have never sailed by Attica, I will explain  
 ‘ myself further. Suppose another people, dis-  
 ‘ tinct from the Iapyges, possessed the promon-  
 ‘ tory of Iapygia, from the port of Brundisium  
 ‘ to Tarentum, and so cut off the communica-  
 ‘ tion between them.’ It seems impossible that  
 Herodotus, while reading his history at Elis,  
 and still more so if at Athens, after illustrating  
 the relative situation of Taurus and Scythia by  
 the coast of Attica, could imagine he might make  
 it still clearer by referring to the distant shores  
 of Italy.

## XL.

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ON A LEARNED EDUCATION.

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THE arguments for and against the necessity of making a knowledge of the ancient languages a great object of education, are generally carried on by two descriptions of people; one anxious to over-value what they possess, the other to depreciate what they do not possess. Certainly a learned education is not so absolutely essential now, as it was two centuries ago, when there was hardly a book of science written in the fluctuating dialects of the times. At present, the most valuable books in every branch of literature are to be found in the modern languages, and every thing of antiquity that translation can convey, is to be read in good translations. But  
the



the superlative beauty of the languages themselves, the style of the writers, and above all the excellence of the poetry, cannot be transfused into a translation; and the enjoyment of these, to a man who has genius to enjoy them, is well worth all the labour employed in studying the originals. But there are also other considerations that may be taken into the account. It is impossible to be critically skilled in our own language, without a knowledge of Greek and Latin, as we have such a multiplicity of words derived from both, which \* speak their meaning

\* Φωῖατα συνετόισι' ἴς

Δὲ τὸ πᾶν ἱερηνίων

Χαρίζεαι.—

PIND. OLYMP. ii

‘ Whose mystic sense the wise alone descry,

‘ Still to the vulgar sounding harsh and vain.’

WEST.

A good etymological dictionary is a desideratum in literature. There are many that give the word in the language from which it is derived, but none that trace the word to its source in that language.

at

at once to the scholar, but are mere arbitrary sounds to the illiterate. Then we can hardly read twenty pages in many books, even on lively subjects, without meeting a Latin quotation. A man often cuts an awkward figure in the opinion even of the ladies, if he cannot explain a Latin sentence. In this case the question is not, only how things ought to be, but how they are. No man can have any pretence to shine as a literary character, who is totally deficient in classical knowledge. So interwoven are its branches with every part of modern literature, that some acquaintance with it is absolutely necessary to every reader, even of a love song; and what active mind can be contented with a superficial knowledge of any thing?

## XLI.

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ON WEALTH, AND RANK.

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THERE is no instance in which the words and actions of mankind are more at variance, than in the affected contempt of riches and distinction. We all eagerly court wealth and honours, though we generally see the possessors of them differ from the rest of mankind only by the insipidity of their enjoyments. Even those who arrive unexpectedly at them, are in the same predicament after the first novelty is past : and during the short period it lasts, they commonly shew their sense of it, by exercising that insolent and supercilious behaviour to their former equals, which is the usual distinguishing character of the NOVUS HOMO.

Riches,

Riches, and rank, however, are certainly advantages in themselves, when enjoyed with moderation, and not substituted in the place of more solid advantages. The enjoyment of all the conveniencies and elegancies of life, in the highest degree, if not abused by folly and intemperance, is a real good, in spite of all the empty declamations of affected stoicism. Surely to be received every where with respect and attention instead of neglect; to have every look courted, and every word listened to; and above all, to be able to relieve poverty and distress by actions of benevolence, instead of empty wishes, must appear solid blessings in the eye of the most rigid philosophy. Yet the man who misapplies these blessings, who over-rates their value, or depends on them in circumstances where they cannot avail him, will often meet disgust and disappointment where he expects pleasure and esteem. He who is above conciliating the favour of mankind by good humour and affability, because he is a lord, will find knaves who will

O

flatter



flatter him to his face, and abuse him behind his back, and fools who will submit to his insolence, for the degrading honour of being seen in his company; but he will never find a real friend, or even an independent companion. And he who will not put on his own shoes and stockings, because he keeps a valet; or is not able to girt his horse because he is always attended by a groom, is a complete slave. Neither is this species of slavery confined to the indolent only; it may be found among persons engaged in the most active pursuits. I have known an officer in camp as unable to get up in the morning without assistance, as a sucking babe, or a turtle turned on its back; and I have seen a foxhunter who, if the girt of his saddle got loose, was completely unhorfed for the day, if he could not find a servant or a countryman to help him.

But the most degrading reliance on wealth and rank is in the service of love. The man who only bribes his mistress to his arms by the dignity of title, or the splendour of equipage,  
sacrifices

sacrifices every thing that is dear to a man of sensibility and spirit. The certainty that he is solely indebted to the disinterested love of his mistress for the possession of her, is an advantage that fully compensates to the man of small fortune his deficiency in more showy attainments. A duke may perhaps be assured of the fidelity and affection of his wife, but he never can know if he was the object of the undisguised passion of his bride.

XLII.

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RICHARDSON.

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THE following character of that celebrated writer, whose novels, while they have been too much depreciated by some, have been much \*, too much exalted by others, is selected from Greville's Maxims.

‘ There is a certain writer who produces perpetual paradoxes in my mind. I am at a loss whether he charms or offends me most ; whether to call him the first of writers, or the last : and this one should think a difficulty also with other people, for he has written what has had

\* Among these may be reckoned Mrs. Piozzi, who has exceeded every stretch of hyperbolic partiality, in preferring Richardson to Fielding as a painter of manners.

‘ merit

' merit enough to get into all hands, and defect  
 ' enough to be thrown out of all ; and it is  
 ' his great praise—his honour—that he is con-  
 ' demned by sensible men, and applauded by  
 ' weak women ; for the first are often as igno-  
 ' rant of the power of the heart, as the others  
 ' are of those of the understanding. He is in  
 ' many particulars the most minute, fine, de-  
 ' licate observer of human nature I ever met  
 ' with, the most refined and just in his senti-  
 ' ments ; but he often carries that refinement  
 ' into puerility, and that justness into tasteless-  
 ' ness. He not only enters upon those beautiful  
 ' and touching distinctions which the gross con-  
 ' ceptions of most men are incapable of discern-  
 ' ing, but he also falls upon all the trivial, silly  
 ' circumstances of society, which can have only  
 ' attractions for the nursery. This writer pos-  
 ' sesses infinite powers both of delicacy and rea-  
 ' son ; but he possesses not the judicious faculty  
 ' of directing those powers. He is deficient in



' TASTE \*. Hence he is irregular and false in  
 ' his notions of the manners he treats of. He  
 ' plainly shews that he has neither from nature  
 ' nor education the kind of intelligence that  
 ' should guide him in the pursuit he attempts.  
 ' His understanding seems to be hampered and  
 ' confined. It wants enlargement and freedom;  
 ' or, to say all in one word, TASTE. His men  
 ' of the world are strange debauchees, his women  
 ' outrageously OUTRÉS, both in good and bad qua-  
 ' lities. Parts there are, not only of the most  
 ' refined, the most elevated, I had almost said  
 ' the most celestial † delicacy, but even of gaiety,

\* I think this vague metaphorical word very ill ex-  
 presses that discriminating faculty, that mixture of genius  
 and judgment which seems to be meant here, and which  
 is the grand distinction between the writers who gain the  
 applause of the moment, and those whose productions com-  
 mand the veneration of ages.

† I must think this panegyric oversteps the modesty of  
 truth.

' ease,

‘ ease, and agreeableness: but you see plainly the  
 ‘ writer is not a master; deficiencies, stiffness,  
 ‘ improprieties, break in upon you at times,  
 ‘ and shock you, and you grieve that he does  
 ‘ not please you more, or less.’

The succeeding criticism from a graver writer, and in a learned language, relates to his first work only; first, in my opinion, in merit as well as time. I believe this preference that I give to Pamela, will be esteemed rather paradoxical. But notwithstanding some extravagancies and vulgarisms (among which may be reckoned the making Pamela, a young woman of superior understanding, and elegantly educated, often talk \* like a mere country hoyden), it contains an interesting picture of the manners of the great families in the country at that period, which are now totally changed by the more

\* Pamela records two of Sir Simon Darnford’s jokes, that are more grossly indelicate than any thing I ever saw printed: one relates to Pamela’s execution on the spinnet, the other to her dancing a minuet with Mr. B——.

general influx to the metropolis, and the large fortunes made by commerce. As for those cried-up works, *Clarissa* and *Sir Charles Grandison*, they seem to me to describe manners and incidents, that neither possess the probability of real life, nor the attractive surprise of fiction.

‘*Emissa est in lucem commentitia quædam  
 ‘ adolescentulæ historia, a domino, spe, pretio,  
 ‘ minis, terriculis, omnibusque illecebris ama-  
 ‘ toriis, ad stuprum sollicitatæ. Laudo quidem  
 ‘ castitatem puellæ, illibatam prorsus, et inex-  
 ‘ pugnabilem. Sed lectorem quoque haud me-  
 ‘ diocri esse præditum decet. Nam plenæ rerum  
 ‘ dilucidæ descriptiones, quarum vel ipsa mentio  
 ‘ libidinosa est, si virtutem non moveant solidam  
 ‘ stabilemque, fragilem certe nihil roborant neque  
 ‘ imbecillam \*.*’

From some of these remarks I differ, *TOTO COELO*. First, as to the *ILLECEBRÆ AMATORIÆ*, it is remarkable that Mr. B—— very seldom treats

\* *Hawkins's Prælectiones Poeticæ.*

Pamela with common kindness, never with flattery and attention; and that in the very few instances he makes the slightest motion that way, it seems to have its full effect; and that, supposing Pamela a real character, from the expression of her feelings, when the conduct of her master has the least tendency towards kindness, there appears little doubt of his success had he pursued that method, the only one that could suggest itself to any but a brute. Then as to the *DILUCIDÆ DESCRIPTIONES*, though some of the situations are rather indelicate, they are not so detailed as to have much influence on the passions.

The greatest evil to be apprehended from Pamela is among servant girls; who, like poor Polly Barlow, while they are anxious to procure her good fortune, may imprudently mistake the means of obtaining it.



## XLIII.

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 LAW OF CHARONDAS.
 

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CHARONDAS, the legislator of Thurium in Magna Græcia, had very different notions of reform from the self-constituted legislators of the present day. This is the account given of him by Diodorus Siculus :

‘ Charondas is said to have instituted a most  
 ‘ strange regulation, with regard to the amend-  
 ‘ ment of the laws. For, observing in most  
 ‘ states the established forms of government  
 ‘ disturbed, and the people drawn into insurrec-  
 ‘ tion, by the numbers of persons who undertook  
 ‘ to reform the constitution, he made this sin-  
 ‘ gular and unprecedented law. He ordained,  
 ‘ that any person who wished to amend any  
 ‘ law,

'law, should attend when the senate met to  
 'consider of it, with his head in a noose, and  
 'there continue till the sentiments of the people  
 'on the proposed amendment were declared.  
 'If it was confirmed by the assembly, he was  
 'released; but if it was negatived, he was im-  
 'mediately strangled.'

Our ancient nobles seem to have been actuated  
 by the same spirit, in their celebrated remon-  
 strance against the introduction of the canon  
 law. 'Et omnes comites, et barones, unâ voce  
 'responderunt, quod nolunt leges Angliæ mu-  
 'tare, quæ huc usque usitatæ sunt et appro-  
 'batæ.'

## XLIV.

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ÆSCHYLUS.

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THE character of Milton's Satan seems to be partly taken from the Prometheus of Æschylus. Indeed the whole tragedy has strong features of resemblance to the Mosaic account of the fall of man. Prometheus is punished for teaching wisdom and arts to mankind, as Satan was for inducing them to taste a fruit that gives the knowledge of good and evil.

Mr. Potter's translation of Æschylus has great merit; but in the following extract from the SEPTEM CONTRA THEBAS he has misrepresented the sense of the poet.

Ἰὼ πολλοῖς ἐπαυθήσαν-  
τες πόνοισι γε δόμοι

Τελευτᾷ,

Τελευτᾷ, δ' αἰδ' ἐπηλάλαζον  
 Ἀρὰι τὸν ὄξυν νόμον,  
 Τετραμένει παντροπῷ  
 Φυγὰ, γένους.  
 Ἔσκακε δ' ἅτας  
 Τρόπαιον ἐν πύλαις  
 Ἐν αἷς ἐθείνοντο, καὶ δυοῖν κρατήσας,  
 Ἐληξε Δαίμων \*.

- ' It falls, the royal house, it falls,
- ' Ruin lords it o'er the walls ;
- ' And the furies howl around
- ' Notes of shrill soul-piercing sound.
- ' Slaughter, reeking still with gore,
- ' Raifes high, the gate before
- ' Where they fought, and where they bled,
- ' Trophies of the mighty dead ;
- ' And, the rival chiefs subdued,
- ' Ceases from the work of blood †.'

According to this translation, the furies appear to raise the funeral trophies of the dead heroes,

\* Mr. Potter appears to have read δ' αἰμων.

† Potter.



not those of their own victory over them. The following lines are an attempt at a closer copy of the original, however inferior in every other respect.

Lo! the sad mansion, doom'd to know  
Each sad extremity of woe,  
Is sunk!—and o'er the ruin'd walls  
The fiend in shrieks of triumph calls,  
And, rearing trophies dire of hate  
High before the fatal gate  
Where the rival brothers fell,  
Pauses from the work of hell.

## XLV.

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 OF SPORTING.
 

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IT has been the fashion lately to say so much on the cruelty of the diversions of the field, that any attempt to vindicate them from the charge, is likely to give no favourable opinion of the humanity of the apologist. But having myself, as a man very fond of reading, found so much advantage from the exercise attending this species of amusement, I am tempted to say something, if not in total vindication, yet in extenuation of them as to this terrible charge.

I know it is an obvious question to those who urge this plea, 'What! are you so irrational 'that you cannot take necessary exercise, without such an incitement?'—I frankly confess, I am. The spring, the summer, and the autumn, have

have natural charms enough to draw us out; but the dreary hours of winter (and they begin earlier, and continue longer, in this climate, than the time allotted them in Rider's Almanack) have no great allurements of their own. As half mankind would be starved if it were as disagreeable to take food, as it is physic; so half the literary world would have their health ruined, if they had no inducement of pleasure to lead them to exercise. A tasked ride round a down, or to a particular tree, is not sufficient to keep the body in vigour. Not gentle exercise alone, but moderate fatigue, is necessary; and fatigue without amusement is neither a palatable nor a salutary medicine; and will never be taken habitually by a person strongly attached to literary pursuits (the illiterate must find employment out of doors), or if taken will not have the desired effect. The student who rises from any literary labour in which he is earnestly engaged, will find it pursue him after he gets on horseback, unless it is counteracted by some other object  
that

that engrosses his attention : and this will never be done by the beauties of nature, though in their most attractive state : they will be lost on the man engaged in a work of science, and will only more inflame the imagination of the poet, who

‘ Finds tongues in trees, books in the running brooks.’

Therefore, without active amusement as well as exercise, relaxation of mind, which is so materially conducive to health, can never be perfectly obtained.

Persons of high rank may derive a peculiar advantage from the diversions of the field ; for, in following them, they are placed in a thousand situations where they must depend solely on their own personal exertion. It was said of some ancient prince, that the thing in which he most excelled was riding, because his horse would not flatter ; the same is true of the dog, the gun, and every other implement of sporting.

The diversions of the field have also their use

P

in



in training men to arms. They make fatigue familiar, and teach men to brave the fury of the elements. They give dexterity in the use of fire-arms; and hunting is an excellent school for light cavalry. That every bold rider is a man of general courage, will not be asserted. But only prejudice can deny that he who has been in the habit of taking dangerous leaps for his amusement, will be more likely to charge an enemy with alacrity, than one who has been only trained in a riding-school. Xenophon insists strongly on the advantages of hunting to military men. The Chevalier Folard says also, that hunting gives an intelligent officer a thousand opportunities of considering different military positions. The knowledge of a particular country is always most accurately gained by it. Indeed it was a consideration of this kind that induced the great patriot, John Hambden, to serve as volunteer with the cavalry at Chalgrave Field, where he fell, though he was a colonel of foot. This appears from an account of his death  
in

in the author's possession, which says, ' he voluntarily offered himself to command the detachment, being a person very particularly acquainted with those countries through which prince Rupert was to pass; for he had been a great sportsman in his time, and had often traversed those countries as such.'

All this, however, has nothing to do with the cruelty of the diversion. But as the cause I have undertaken is not very popular, especially among those who are likely to be my judges, it is prudent to interest them in its favour as much as possible.

The objection to sporting, as to its cruelty, must rest on one of these foundations: either as being cruel to the animals who are the objects of it; or as encouraging a cruel disposition in those who enjoy it.

As to the first: I have no defence to make against those who choose to adopt a Pythagorean diet; or even those, if any there are, who, contented with the slaughters of the shambles and

the poultry-yard, would exempt the edible inhabitants of the fields and woods from violent death; a partiality, by the way, that would bear hard on the vegetable food of the disciple of Pythagoras. But those humane philosophers, who, though they never take the field in person against hares, pheasants or partridges, receive their slaughtered bodies with great complacency from their sporting friends, or buy them of poachers, seem to have no pretence for bringing the charge of cruelty against actions they themselves encourage; being, to all intents and purposes, what the lawyers call accessaries after the fact in these ferine murders.

The second objection arises from the impression made on the mind of the pursuer, which may adduce a habit of cruelty. A man who has never experienced the pleasures of the chase, may consider them in the light of killing our own meat for our amusement; but the mind of the sportsman is so taken up with the enthusiasm of the pursuit, or the dexterity of his aim, that



that the animal itself is no part of his consideration. There is many a bold hunter, and many a sure shot, who must be very hardly pressed by hunger, before they would put a barn-door fowl to death with their own hands. This may seem strange ; but we are all more the slaves of habit and imagination, than the free followers of reason.

On these points I rest my apology, which will at last be superfluous to the sportsman, and unconvincing to those who are not sportsmen ; for, to be quite candid, I must add, that the dying quarry is sometimes placed in such circumstances, especially to the courser and shooter, as must be painful to the man of humanity. This is well illustrated by the different observations of Xenophon and Arrian on the death of the hare. Xenophon, who describes hunting the hare by hounds, and who must have followed on foot among the woody mountains of Greece, and consequently could be seldom IN AT THE DEATH, enumerates that circumstance as one among the



ecstatic pleasures of the chase, of which he speaks in the warmest terms. Arrian, who was a courser, and pursued his sport in an open country on horseback, and was consequently often with the greyhounds when they killed the game, agrees with Xenophon in all his praises of the diversion, except the death, which, he says, is rather disgustful than pleasing. Indeed he carried this to excess; for he says he sometimes could not help beating his dogs when they killed a hare that had run well; though he allows, in another place, that they should be encouraged and caressed on such an occasion.

It is surprising that Somerville, in his Chace, should select that particular circumstance in the death of the hare, that renders it most painful to the man of humanity:

—‘ Round inclosed

‘ By all the giddy pack, with infant screams

‘ She yields her breath.’

## XLVI.

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COMMISSION OF THE PEACE FOR BERKS DURING  
THE COMMONWEALTH.

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I FOUND this on parchment among some old papers. It is curious in itself, and shews besides that an authentic copy of the commission of the peace was formerly sent to each magistrate. In the comedy of *THE TWIN RIVALS*, Richmore says to a constable, 'I have the commission of the peace in my pocket.'

'The keepers of the liberty of England to  
'William Lenthall speaker of parliament, and  
'master of the rolls in the court of chancery,  
'Oliver Cromwell captain general of the armies,  
'John Bradshaw president of the council of  
'state, Bulstrode Whitlocke, Richard Keble,  
'John Lisle, lords commissioners of the great

' seal of England, Henry Rolle chief justice  
 ' appointed to hold pleas before us in the court  
 ' of king's bench, John Wylde chief baron of  
 ' the public exchequer, Edward Atkins one of  
 ' the justices of the court of common pleas,  
 ' Richard Aftle one of the justices appointed to  
 ' hold pleas before us in the court of king's  
 ' bench, John Puleston one of the other justices  
 ' of the court of common pleas, Philip Jermyn  
 ' one of the justices appointed to hold pleas be-  
 ' fore us in the court of king's bench, Robert  
 ' Nicholas one of the other justices appointed  
 ' to hold pleas before us in the court of king's  
 ' bench, Richard Tomkins one of the barons  
 ' of the public exchequer, Edmund Prideaux  
 ' attorney general of the commonwealth, Sir  
 ' George Pratt bart. Sir Robert Pye the  
 ' younger, Sir John Thorowgood of Billing-  
 ' beare, Edward Dunch, John Lenthall, Edward  
 ' Ray, Cranfield Mitchell, William Barker,  
 ' George Purefoy, Henry Neville, Nicholas  
 ' Love, John Southby, Cornelius Holland, Da-  
 ' niel

' niel Blagrove, Humphry Edwards, Michael  
 ' Oldsworth, Thomas Fettiplace, Samuel Dunch,  
 ' Samuel Whitwick, Thomas Baylis, Anthony  
 ' Barker, William Lyde, Humphry Doliman,  
 ' Roger Knight, Arthur Evelyn, William Trum-  
 ' bull, \* Christopher Whichcot, \* Thomas Payne,  
 ' Richard Lovelace, \* Peter Burmingham,  
 ' \* William Stroude, \* Jacob Avery, \* Richard  
 ' Which, \* Thomas Osborne, \* Richard Knollis,  
 ' Thomas Hufsey, \* John Allen, and \* James  
 ' Phipps, esquires, greeting. Know ye that we  
 ' have assigned you, and every of you, jointly  
 ' and severally, justices to keep the peace in the  
 ' county of Berks. And to keep, and cause to  
 ' be kept, all ordinances and statutes made for  
 ' the good of the same, and for conservation of  
 ' the same, and for the quiet rule and govern-  
 ' ment of the people in all and every the statutes  
 ' thereof in the said county (as well within li-  
 ' berties as without), according to the sum, form  
 ' and effect of the same; and to chastise and  
 ' punish



' punish all persons offending against the form  
 ' of these ordinances and statutes, or any of  
 ' them, in the county aforesaid, as according to  
 ' the form of those ordinances or statutes shall  
 ' be fit to be done; and to cause to come be-  
 ' fore you all those persons who shall threaten  
 ' any of the people in their persons, or in burn-  
 ' ing their houses, to find sufficient sureties for  
 ' the peace, or for their good behaviour toward  
 ' the people. And if they shall refuse to find  
 ' such security, then to cause them to be kept  
 ' safe in prison till they shall find such security.  
 ' We have also assigned you, and every of you,  
 ' whereof any of you the said' [Here the names  
 are again recited, those marked with asterisks  
 excepted] ' shall be one, justices to enquire by  
 ' the oath of good and lawful men of the county  
 ' aforesaid, by whom the truth may be better  
 ' known, of all manner of felonies, witchcrafts,  
 ' enchantments' [Here it proceeds exactly in  
 the common form, except THE sheriff instead of  
 ' OUR

our sheriff.] ‘ Lastly, we have assigned you,  
‘ the said William Lenthall, keeper of the rolls  
‘ of the said county.

‘ Witness ourselves at Westminster, the third  
‘ day of November, in the year of our Lord one  
‘ thousand six hundred and fifty-one.’ BOLLES.

The seal annexed is much worn. On one  
side is a map of England, on the other a repre-  
sentation of the house of commons sitting.

What a striking contrast is the temper shewn  
in this deed, to the mad devastation of the  
French ! Every old form that could be retained  
is : of these, the term king’s bench is the most  
striking.

XLVII.

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OBSERVATIONS ON PARIS, BY AN ITALIAN \*.

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‘ THE king alone is obeyed ; when you have  
‘ rendered what is due to the master, in every  
‘ thing else you may live perfectly as you please.  
‘ In the streets, you are not obliged to pull off  
‘ your hat to any one, be they who they may,  
‘ except the sacrament when it is carrying to  
‘ sick persons. The lowest of the people enjoy  
‘ the same privileges. They give way to no one.  
‘ They are not liable to the most trifling injury ;  
‘ and indeed they are more to be feared than  
‘ persons of higher rank, not feeling the incon-

\* In this, and the eight succeeding articles, all that is between inverted commas, except where there is a particular reference, is taken from a collection of the *Ana*, published in 1709.

‘ venience

‘venience that subsists in republics, where a  
 ‘thousand masters command an infinite num-  
 ‘ber of slaves.

‘To-day, the morning was wet, at noon the  
 ‘weather was fine, then it snowed, and all at  
 ‘once a violent storm arose, accompanied by  
 ‘rain; at last the air grew calm, and the sun  
 ‘appeared, which ended the day agreeably.  
 ‘Such is the climate of Paris; a warm evening  
 ‘follows a cold morning. The elements here  
 ‘are in a continual revolution, and the seasons  
 ‘almost always uncertain. The heavens are  
 ‘never at rest, and their influence is always ir-  
 ‘regular; or at least its perseverance is always in  
 ‘what is bad, especially in winter, which lasts  
 ‘here eight months with all the rigours of the  
 ‘season, which follow each other in perpetual  
 ‘succession; rain, snow, hail, frost, chilling  
 ‘mists, and a dark horizon, that hides the sun  
 ‘for whole months together.

‘As for their horses, they beat them, they  
 ‘castrate them; and when they cannot torment  
 ‘them



‘ them any further, they give them the disgust-  
‘ ful figure of apes, by cutting off their tails and  
‘ ears.’

Would not one suppose we were reading an account of London by a foreigner, or rather by a conceited and splenetic Englishman just returned from his travels? And, if the first part be true, what could the people of Paris gain by a revolution?

XLVIII.

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OLD AGE.

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‘THE cardinal D’Armagnac, bishop of Rhodes,  
‘ during his visitation to his diocese in the year  
‘ 1554, observed a very old man sitting weeping  
‘ at the entrance of his house; and on asking  
‘ him the cause of his tears, he told him it was  
‘ because his father had beaten him. The car-  
‘ dinal was astonished to hear that he had a  
‘ father living, and enquired on what account  
‘ his father had beaten him. The old man an-  
‘ swered, “ Because I passed my grandfather  
“ without taking off my hat to him.”’

XLIX.

## XLIX.

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PETITS-MAÎTRES.

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‘ THE appellation of petit-maître is given to  
 ‘ a certain set of young men of the court who  
 ‘ take the lead of the rest, and affect a superio-  
 ‘ rity by their free and bold behaviour. Their  
 ‘ origin is very ancient. I believe they are de-  
 ‘ rived from those heroes that kings and princes  
 ‘ used to keep near their persons, to serve them  
 ‘ in dangerous emergencies. Such were for-  
 ‘ merly the mighty men of Israel, and those  
 ‘ whom David entertained at his court, and in  
 ‘ his armies, and of whom so many wonders are  
 ‘ recorded in history.

‘ These heroes have kept up their credit, or  
 ‘ sunk, according to the inclinations of the princes  
 ‘ whom they served, and to whom they were  
 ‘ obliged

' obliged to conform themselves. Under Reho-  
 ' boam the son of Solomon, they were those  
 ' young men without experience who gave a  
 ' fatal counsel to that prince. By listening to  
 ' them he had the mortification to have his  
 ' kingdom divided, and ten tribes revolt before  
 ' his face to his enemy and his rival.

' The Greeks had heroes of this kind, who  
 ' served them on great occasions without hesita-  
 ' tion. Alexander the Great had some who par-  
 ' took both of his dangers and his amusements.  
 ' The Romans also had them : but their use was  
 ' strangely perverted under Nero ; and it was in  
 ' his school that a new species of petit-mâitre  
 ' was formed, who distinguished themselves by  
 ' their follies and extravagancies.

' In France we have seen nothing of the same  
 ' kind till the reign of Francis I. and his chil-  
 ' dren. Henry III. brought the petits-mâîtres in-  
 ' to great credit. They were the minions of that  
 ' corrupted court. The duke of Guise called  
 ' the king of Navarre his petit-mâitre. After

Q

' this,



‘ this, we heard no more of petits-mâtres till  
 ‘ under the cardinal Richlieu, who retained in  
 ‘ his service a certain number of resolute per-  
 ‘ sons, whom he employed in the execution of  
 ‘ his designs. Rochfort, whose memoirs we  
 ‘ have, was one of them. The prince de Condé  
 ‘ had some of these petits-mâtres, who were  
 ‘ greatly distinguished for their courage.

‘ Those of the present day, whether brave or  
 ‘ not, are the sayers of *bons mots*, rash and violent  
 ‘ young men, who judge precipitately, alter the  
 ‘ fashions, and assume the privilege of fixing the  
 ‘ value and merit of every thing, and of giving  
 ‘ novelty to those pleasures which in reality they  
 ‘ destroy.’

The above extract is only curious, as it gives  
 the true sense of an appellation which is fre-  
 quently misunderstood in this country.

L.

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ADMINISTRATION OF JUSTICE.

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‘ ONE of my friends used to boast, that the  
‘ most beautiful woman in the world could  
‘ never make him forget his duty as a judge. I  
‘ believe you, I replied ; but every magistrate is  
‘ a man before he is a judge. The first emo-  
‘ tion will be for the fair plaintiff, the second for  
‘ justice ; and then I related to him this tale.

‘ A countess, handsome enough to prejudice  
‘ the most rigid judge in favour of the worst  
‘ cause, was desired to take the part of a colo-  
‘ nel in the army against a tradesman. The  
‘ tradesman was in conference with the judge,  
‘ who found his claim so clear, and so just, that  
‘ he assured him of success. At the moment,  
‘ the charming countess appeared in the ante-

Q 2

‘ chamber.

' chamber. The judge ran to meet her. Her  
 ' address, her air, her eyes, the tone of her  
 ' voice, such an accumulation of charms were  
 ' so persuasive, that in the moment he felt more  
 ' as a man than a judge, and he promised the  
 ' lovely advocate that the colonel should gain  
 ' his cause. Here the judge was engaged on  
 ' both sides. When he returned to his study,  
 ' he found the tradesman in despair. "I have  
 " seen her," cried the poor man out of his senses,  
 " I have seen the lady who solicits against me,  
 " she is as handsome as an angel. O sir! my  
 " cause is lost." "Put yourself in my place,"  
 ' said the judge quite confused. "Could I re-  
 " fuse her?" and saying this, he took an hun-  
 ' dred pistoles from his purse, which was the  
 ' amount of the tradesman's demand, and gave  
 ' them to him. The lady heard of this; and  
 ' as she was scrupulously virtuous, she was fear-  
 ' ful of lying under too great an obligation to  
 ' the judge, and immediately sent him the hun-  
 ' dred pistoles. The colonel, who was as gal-  
 ' lant

‘lant as the lady was scrupulous, repaid her the  
 ‘money, and so in the end every one did what  
 ‘was right. The judge feared to be unjust,  
 ‘the countess was cautious of lying under too  
 ‘great an obligation, the colonel paid his debt,  
 ‘and the tradesman received his due.’

The above anecdote is an instance of the old  
 adage, *summum jus summa injuria*, reversed; for  
 here, strict justice arises from a gross perversion  
 of justice. Happily for this country, it is im-  
 possible that such a series of events could hap-  
 pen here. In an age of dissipation and extrava-  
 gance like the present, it would be folly to say  
 that the people of England are proof against  
 influence and corruption: but the stream of  
 justice always flows free, and unsullied even by  
 the breath of calumny. A judge would consider  
 a present, or even a visit, from a party in a cause  
 coming before him, as the grossest affront, and  
 would be as much dishonoured by the idea even  
 of being actuated by any influence whatsoever,  
 as an officer would by being kicked at the head



of his regiment. Indeed, there is such a regular course of gradual appeal, from the lowest magistrate to the highest, and the proceedings of every court are made so public over the whole island by the circulation of newspapers, that any bias towards corruption or partiality must be followed by public disgrace and exemplary punishment.

Voltaire puts these words into the mouth of an Englishman, in one of his dialogues: ‘ Les  
 ‘ plaideurs ne sollicitent jamais leurs juges : ce  
 ‘ seroit dire, Je veux vous séduire. Un juge qui  
 ‘ recevroit une visite d’un plaideur seroit désho-  
 ‘ noré. Ils ne recherchent point cet honneur  
 ‘ ridicule, qui flatte la vanité d’un bourgeois ; on  
 ‘ ne vendent point chez nous un place de magi-  
 ‘ strat comme une metairie.’

The satirical writings of all the other nations of Europe are full of models of the corrupt administration of public justice. In this the French, while they had any laws at all, were eminently conspicuous.

## II.

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THE EFFECT OF MUSIC ON DIFFERENT  
ANIMALS.

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‘ THOSE who pretend that the love of music,  
 ‘ and especially instrumental music, is a natural  
 ‘ instinct, say that even brute animals are sensible  
 ‘ of it. One day, when I was in the country, I  
 ‘ resolved to try if it were true; and while a  
 ‘ person played on a trump-marine properly  
 ‘ tuned, I considered with attention the effect  
 ‘ on a cat, a dog, a horse, an ass, a doe, some  
 ‘ cows, some small birds, and a cock and hens;  
 ‘ all which were in a court-yard, directly under  
 ‘ a window out of which I leaned.

‘ As for the cat, she did not seem to be at all  
 ‘ sensible of the sound of the instrument; and,  
 ‘ to judge by her deportment, she would have

Q<sub>4</sub>

‘ given

' given all the music in the world for a single  
 ' mouse : she did not shew the least mark of  
 ' pleasure, but basked quietly in the sun. The  
 ' horse stopped short before the window, and  
 ' lifted up his head now and then, while he was  
 ' grazing. The dog sat on his backside like a  
 ' monkey, keeping his eyes fixed all the time on  
 ' the person who played. He continued in this  
 ' attitude more than an hour, and seemed to  
 ' comprehend what was going forward. The  
 ' ass gave no token of sensibility, but kept on  
 ' calmly eating his thistles. The doe raised her  
 ' large ears, and seemed very attentive. The  
 ' cows stopped a little, and, after having looked  
 ' as if to see whether they knew us, went on  
 ' their way. The small birds, some in an aviary,  
 ' and others on the trees, seemed as if they would  
 ' burst themselves with singing. The cock, solely  
 ' attentive to the hens, and the hens entirely  
 ' employed in scratching the ground, gave no  
 ' indication that they received any pleasure from  
 ' hearing a trump-marine.'

Shakespeare,

Shakespeare, in **THE MERCHANT OF VENICE**,  
thus describes the effect of music on horses :

- ' — Do but note a wild and wanton herd,
- ' Or race of youthful and unbridled colts,
- ' Fetching mad bounds, bellowing, and neighing round,
- ' Which is the hot condition of their blood ;
- ' If they perchance but hear a trumpet sound,
- ' Or any air of music touch their ears,
- ' You shall perceive them make a mutual stand,
- ' Their savage eyes turned to a modest gaze
- ' By the sweet power of music.'



## LII.

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ON SCANDAL.

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‘ THE right the public has to judge of every  
 ‘ thing, has produced many virtues, and checked  
 ‘ many vices. Without the dread of the public  
 ‘ decision, how many heroes \* would have de-  
 ‘ generated from that character ; how many  
 ‘ peaceful warriors should we have ; how little  
 ‘ would the virtues be amiable ; how terrible  
 ‘ would the wicked be ! The exhortation of  
 ‘ fathers, the natural affection of children, the  
 ‘ fidelity of husbands, the virtue of wives, all  
 ‘ these would be of little force if it were not

\* Alexander, in one of his most perilous enterprises,  
 exclaimed, ‘ O Athenians ! what do I undergo for the  
 ‘ sake of being celebrated by you !’

‘ for

‘ for this short sentence, “ what will the world “ say ?” which keeps every one in awe.’

In fact, for one instance where scandal originates in malice and inveteracy, in a thousand it proceeds from a desire of flattering the company present in an indirect manner, as no man is heard with so little complacency, as he who is always trumpeting the praises of an absent person, which is often an oblique censure on the hearers. The effect of the reverse needs no comment.

To exemplify this, let us suppose an ill-bred and a well-bred man making a visit to a friend in the country after leaving the house of a man of superior opulence. The first will be continually extolling the place he has left, and speaking in raptures of the fine wines, beautiful gardens, and splendid establishment of his former host. The other will take every opportunity of hinting how much he prefers the genteel elegance of a moderate, yet frank hospitality, to scenes of expensive ostentation. It is obvious  
here,

here, that the conversation of one will be considered as censure, hardly concealed beneath the common forms of civility, the other as the most refined applause. This shews itself in commoner things. Every vulgar person has a kind of demi-god, a Mr. Jones, or a Mr. Smith, whom he brings forward on all occasions as a model of perfection, which is always received with disgust by the company, and indeed frequently draws on the object of the panegyric that kind of satire which is derived from more malignant principles.

What the poet says of the ladies is not confined to them alone :

- ‘ Who praises Cælia’s form and feature
- ‘ Must call her sister awkward creature.’

This mode of flattery, however, must be used with great caution ; for the habitual exercise of it is apt to degenerate into general defamation, especially among those who have few other means of making their conversation interesting,  
and

and recommending themselves to society; and such a habit, though not first founded on malevolence, is in its consequence extremely dangerous. But it is material that our preachers and moral writers should take this very common source of defamation, more into their consideration than they usually do. How can a physician prescribe a remedy, if he has mistaken the cause of the disease? It is in vain to dissuade people from a practice, by imputing it to envy and ill-nature, when they are conscious from their own feelings that it proceeds from a motive directly opposite, a species \* of good-nature, sometimes indeed

\* A polite behaviour can never be long maintained, without a real wish to please; and such a wish is a proof of good-nature. No ill-natured man can be long well-bred. No good-natured man, however unpolished in his manners, can ever be essentially ill-bred. From an absurd prejudice with regard to good-nature, some people affect to substitute good temper for it; but no qualities can be more distinct: many good-tempered people, as well as many



indeed extravagant and misplaced, and of pernicious tendency, but arising from a desire of conciliating the favour of others, and putting them in good-humour with themselves.

many fools, are very ill-natured ; and many men of first-rate genius, with which perhaps entire good temper is incompatible, are perfectly good-natured.

LIII.

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ANTIQUITY OF THE ROUND ROBIN.

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‘THE ancients, not to give the preference to  
‘ any, either among their gods or their friends,  
‘ or even their servants, wrote their names in  
‘ a circle, in such a manner that it was impos-  
‘ sible to say which was first, second, or last in  
‘ their estimation: all were equal, and the honour  
‘ was equally divided. The Romans wrote the  
‘ names of their slaves in a circle, that it might  
‘ not appear to which they meant to give their  
‘ liberty, and who were their favourites.’

LIV.

LIV.

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SOCIETY OF DISCORDANT ANIMALS.

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‘ THE most skilful woman that I saw at Paris,  
‘ during my abode there in my youth, was a  
‘ lady, who, by perseverance and the force of  
‘ instruction, had taught a dog, a cat, a sparrow,  
‘ and a mouse, to live together like brothers and  
‘ sisters. I do not pretend to say they were cor-  
‘ dial in their affection; but these four animals  
‘ slept on the same bed, and eat out of the same  
‘ plate. The dog it is true helped himself first,  
‘ and took the largest share; but he did not  
‘ forget the cat, who also had the civility to  
‘ leave some small delicate bits for the mouse,  
‘ as well as some crumbs of bread for the spar-  
‘ row, which its comrades did not grudge it.

‘ After

' After the repast the dance commenced. The  
 ' dog licked the cat, and the cat flea'd the dog.  
 ' The mouse played with the paws of the cat,  
 ' who was taught to draw in her nails, and let  
 ' the mouse only feel the velvet of her feet. As  
 ' for the sparrow, he flew about, and sometimes  
 ' pecked one, and sometimes another, without  
 ' having the smallest feather displaced. In short,  
 ' there was so strict an union among the mem-  
 ' bers of this fraternity, their habits were so  
 ' much alike, and they had so much confidence  
 ' in the good faith of each other, that there never  
 ' was the least suspicion or ill conduct among  
 ' them. It is impossible to say which was most  
 ' wonderful, the docility of the animals, or the  
 ' industry of their mistresses, who, with such ta-  
 ' lents for conciliating discordant inclinations  
 ' and opposite interests, would, in my opinion,  
 ' have cut an excellent figure at the Diet of  
 ' Ratisbon.'



## LV.

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 GAMING.
 

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‘ **MANY** a man passes his life without listless-  
 ‘ ness, in playing for small sums, who would be  
 ‘ miserable if any one was to give him as much  
 ‘ money as he could possibly win in the course  
 ‘ of the day, on condition of his not playing.  
 ‘ It will be said, perhaps, that it is the amuse-  
 ‘ ment of the game, and not the money, that is  
 ‘ the object. But let him play for nothing, and  
 ‘ he will neither be amused nor interested. It  
 ‘ is not then amusement only that he seeks;  
 ‘ since an amusement that does not irritate his  
 ‘ emotions will disgust him. It is necessary that  
 ‘ he should be eager in his pursuits; that he  
 ‘ should urge himself on by the idea that he  
 ‘ should

‘ should be happy to win that which he does  
 ‘ not wish to have given him, on the condition  
 ‘ that he should not play; that he should form  
 ‘ it to himself as an object of his passion, that  
 ‘ excites his desire, his anger, his hopes and his  
 ‘ fears.’

From this source perhaps we may trace the practice of betting on matters of opinion. However trivial the sum staked, it marks the triumph of him who is in the right, and is a kind of fine on obstinate perseverance in error \*. In reality, the refusal of a person to hazard some trifling sum on the truth of a fact (an opinion sometimes is incapable of decision) on which he pertinaciously insists, is exacting from the company a stronger reliance on his memory or his veracity than he himself possesses.

\* See ANDREWS'S ANECDOTES, article *Wagers*.

LVI.

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ON A METHOD OF STUDY.

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‘ A PROPER choice of books is of the utmost  
‘ importance to a student, because the time that  
‘ is employed on the perusal of many books,  
‘ from which little can be gained, is more use-  
‘ fully engaged in reading only one, in which  
‘ we may find contained all that we may be  
‘ obliged to seek with much labour and perse-  
‘ verance in many.

‘ The most instructive writers are those who  
‘ have undertaken to investigate one subject, and  
‘ who have dedicated great part of their time  
‘ to the composition of a particular treatise. In  
‘ reading works of this sort we acquire, in a  
‘ few days, the fruit of many years labour. Of  
‘ all the different books that are written on each  
‘ branch

' branch of literature, we ought to be perfectly  
 ' master of one; but we should take care that  
 ' it is the best, that it contains clearly and solid-  
 ' ly the general rules and ideas of the things we  
 ' wish to acquire. This is what ought to be  
 ' the ground of our knowledge, contenting our-  
 ' selves with running over, in a summary way,  
 ' the titles and abstracts of others, to see if they  
 ' contain any particular that we have not al-  
 ' ready acquired. On every discovery of this  
 ' sort we must stop, and add a knowledge of it  
 ' to that which we have already gained.

' A proper regulation of our time is also of  
 ' the utmost consequence. Every student, there-  
 ' fore, should divide his hours according to the  
 ' demands of his ordinary occupations; and  
 ' then adhere, as strictly as possible, to the rules  
 ' he has prescribed to himself. For instance, he  
 ' should dedicate three or four hours to the pro-  
 ' fession he means to follow, before he goes out  
 ' in the morning, and as many when he returns  
 ' home in the evening. The rest of the day he



‘ may devote to business, to relaxation, and to  
 ‘ lighter studies.

‘ To make the most of a little time, it is ad-  
 ‘ visable to study in concert with a few friends;  
 ‘ to read together, and each to give his opinion  
 ‘ of what he has read, and communicate the  
 ‘ fruit of his private studies, which will be  
 ‘ thus more strongly imprinted on the imagina-  
 ‘ tion. When one book has been read, or one  
 ‘ art or science learned; it will be advantageous  
 ‘ to imitate the practice of the students in di-  
 ‘ vinity and philosophy, who after attending the  
 ‘ lectures of the professors, and hearing their  
 ‘ explanations, make abridged extracts from  
 ‘ them. It is not only an assistance to the me-  
 ‘ mory, but fixes more strongly the ideas of those  
 ‘ things which we wish thoroughly to be master  
 ‘ of. The translating a book from one language  
 ‘ to another is advantageous, as the application  
 ‘ that is requisite to translate well, exercises the  
 ‘ memory, and fixes the attention. It is also  
 ‘ necessary to consult the opinion of persons of  
 ‘ literary

' literary eminence, and enquire what books  
 ' they use, and which they most esteem in each  
 ' branch of science. We should likewise study  
 ' their method, and try to imitate it. This  
 ' is the way to form ourselves; and if they are  
 ' persons of ready communication, we shall bring  
 ' away more from an hour's conversation, than  
 ' can be acquired by months of labour and study.  
 ' Frequent then the meetings of literary men,  
 ' take part in their discourse, and remark their  
 ' different reflections, and their manner of ex-  
 ' pressing themselves; and afterwards employ  
 ' half an hour every night in recollecting what  
 ' has been learned in the day, what has been  
 ' either seen, read, or heard; and immediately  
 ' consult those passages which have been either  
 ' cited, praised, censured, explained or criticised.  
 ' We should always have a pocket-book to mark  
 ' down in a few words what we wish to examine  
 ' more deeply, to vindicate, or to criticise; so  
 ' that nothing may escape the memory. We  
 ' should also always carry about us some book

‘ of merit \*, but which does not require deep  
 ‘ application, to read in moments of leisure,  
 ‘ and when we are occasionally alone, by which  
 ‘ means we shall find at the end of the year  
 ‘ that much time has been usefully employed,  
 ‘ which would otherwise have been lost. At  
 ‘ the commencement of a course of study it is  
 ‘ right to consider several subjects, as if with an  
 ‘ intention to write on them ; for so, many things  
 ‘ will be remarked that might otherwise escape  
 ‘ the observation. This is absolutely necessary  
 ‘ for those who are intended for the bar or the  
 ‘ pulpit.’

\* Lord Chesterfield advised his son to retain his classical  
 learning by having a small volume of one of the Roman  
 Poets in his pocket, to read while at the water-closet. I  
 was told by a gentleman of the law, who, from being a  
 professor at Oxford, was obliged to keep up a facility of  
 Latin composition, that he used to buy old editions of Ci-  
 cero, to carry about in his pockets as waste paper.

## LVII.

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ON AVARICE.

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**T**HERE are two sorts of avarice. One consists in a solicitude to acquire wealth for the sake of those advantages which wealth bestows, and the dread of poverty and its attendant evils; the other, in an anxiety for wealth on its own account only, and which sacrifices to the attainment of it every advantage that wealth can give. The first is the exaggeration of a quality, which when not carried to excess is praiseworthy, and is called economy. The other, when indulged in the extreme, produces the effect of a species of prodigality. Where is the great difference between the man who reduces himself to the want of the common necessities of life, by completing



pleting a collection of books, pictures, or medals, and the man who brings himself in effect to the same situation, for the sole end of leaving a precise sum of money to his executors? What signifies whether I starve myself and my family, because I will possess a copper farthing of Otho, or will not part with a golden guinea of king George?

But if there is more folly in one, the other is more likely to be productive of vice. A man who considers the real value of wealth as the object of his passion, will hardly refrain from acts of dishonesty when strongly tempted; but I have known many of the jackdaw hoarders, who were men of the most inviolable integrity. Of these the late Mr. Elwes \*, who carried this  
strange

\* I knew many instances of the wonderful parsimony of this singular character, fully equal to any recorded by his biographer. But he is mistaken, when he says his election for Berkshire cost him nothing. Besides opening houses, giving ribbons, and incurring every expence common

strange passion almost to madness, was a striking example.

Perhaps there is no character so seldom to be met with, as that of a man who is strictly reasonable in the value he sets on property; who can be liberal without profusion, and economical without avarice.

mon on those occasions, at his first election he gave away guineas and half guineas among the populace of Abingdon, with a profusion that was as useless as it was unprecedented.

## LVIII.

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AWKWARD AFFECTATION.

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IT is almost impossible that any attainment (I speak of the ornamental ones) can sit easy on a person if they are not acquired in youth. A man who woos the Graces late in life will never be successful. To be really graceful, there must be no appearance of trying to be so. The boy acquires an easy carriage from the lessons of his dancing-master; he falls into it habitually, but he never tries to practise it, because the acquirement was constrained and irksome to him. When grown gentlemen learn to dance, every motion of their bodies is often a practice, which betrays itself in the execution. Of the well dressed men who walk the streets of the metropolis,

metropolis, one half at least have apparently an artificial gait ; but the unaffected step of the merest clown is grace itself, when compared with such awkward attempts at gentility.

It has been often said, and I think with truth, that a drill-serjeant is the best dancing-master ; at least it is true as to grown persons. For certainly the common soldier, though taken when a man from the lowest orders of society, gains an ease and gracefulness of carriage, which the grown gentleman never gains from his dancing-master. But the military exercise is as disagreeable to the recruit, as the lesson of the dancing-master is to the boy ; and like the boy, he falls from habit into those attitudes in his common deportment, which he has learned by compulsion. Observe a soldier come into a room among his officers (where he thinks of his attitudes), and every motion appears constrained ; and such will be the appearance of every man who seems to study his attitudes, whether they are taught by a drill-serjeant or a dancing-master.



## LIX.

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 ARCHERY.
 

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IT seems extraordinary that the bow and arrow, which were generally esteemed contemptible weapons by the ancients, should have been so very formidable in the hands of the English. There is no account in any of the wars recorded by the historians of Greece and Rome, of the archer appearing in the front of battle, or indeed being otherwise employed than in harassing the enemy by loose and desultory attacks. But the English archers engaged in the line against the men at arms, and the decided superiority of our ancestors, at Creci \*, Poitiers, and Agincourt,

\* How happens it, that though Creci and Agincourt lie very near the road from Calais to Paris, no traveller has

Agincourt, was entirely owing to the bow. Indeed, as Mr. Gilpin observes in his *Treatise on Forest Scenery*, the superior effect of English archery then, seems to have been nearly equivalent with what an exclusive use of the firelock would be now.

This however Mr. Gilpin tries to account for in a very unsatisfactory manner. He says the English had a peculiar mode of discharging the arrow. That instead of drawing the string, they held it firm in the right hand, and curved the bow by pushing it forward with the left, assisted by the weight of the whole body thrown forward into it. And he adds, that from this circumstance the English always used the expression of **BENDING** the bow, instead of **DRAWING** it.

Now, in the first place, all old representations of archery shew the arrow drawn to the ear; a method almost peculiar to the English, as the

has had the curiosity to visit those glorious scenes of English valour, though many have traversed the fields of Marathon :

ancients

ancients generally drew to the breast \*. And secondly, the English never did use the word BEND instead of DRAW; BENDING the bow and DRAWING it, being both in use, signifying two actions perfectly distinct. To BEND the bow, is to make it take that form from which its name is derived, by flipping the string, before loose, into the upper notch: to DRAW it, is to stretch the bow to such a curve by pulling the string, that the head of the arrow comes to the left hand, immediately previous to the loosing it. In the old song of Chevy Chace, the distinction is marked :

‘ He bare a bent bow in his hand  
 ‘ Was made of trusty tree,  
 ‘ An arrow that a cloth yard was long  
 ‘ To the head halyd he.’

Shakespeare uses DRAW.

‘ Draw, archers! Draw your arrows to the heads.’—

\* Hence the necessity of that painful operation, which gave the name of Amazons to a nation of female archers.

‘ Draw

‘ Draw me a clothier’s yard.’——

‘ He drew a good bow.’——

‘ The bow is bent and drawn; make from the shaft.’—

But Roger Ascham, in his *Toxophilus*, puts this beyond a doubt. ‘ Drawing well is the best  
‘ part of shooting. Men in old time used other  
‘ manner of drawing than we do: they used to  
‘ draw to the breast. Drawing to the ear Pro-  
‘ copius praiseth greatly, whereby men shoot  
‘ both longer and stronger; drawi<sup>n</sup>g therefore  
‘ to the ear, is better than drawing to the breast.’  
And of bending he says: ‘ In war, if a string  
‘ break, the man is lost and is no man, for his  
‘ weapon is gone; and although he have two  
‘ strings put on at once, yet he shall have small  
‘ leifure, and less space to BEND his bow.’ The  
comparison of these passages shews clearly the  
difference between DRAWING and BENDING; but  
in another place they are directly put in oppo-  
sition. Speaking of the answer of the king of  
Ethiopia to the messengers of Cambyfes, Ascham  
says, ‘ After he had princely entertained them,

S

‘ he



‘ he sent for a bow and BENT it, and DREW  
‘ it.’

The distinction is also marked in our version of the Old Testament. In the Psalms we find,  
‘ He hath bent his bow, and made it ready \*.’  
‘ The ungodly bend their bows, and make ready  
‘ their arrows WITHIN THE QUIVER †.’ ‘ The  
‘ ungodly have drawn out their sword, and bent  
‘ their bow ‡.’ Here, only preparation for use is marked ; but immediately use is expressed by DRAW. ‘ A certain man drew a bow at a venture, and hit the king of Israel §.’ This distinction is also found in the same passages in the original language. In the first sense the word is **ךך**, which is derived from the Jewish mode of bending the bow, by treading on it. In the second it is **משך**, which is simply to draw or pull. The Septuagint and the Vulgate make

\* Psalm vii. 13.

† Psalm xi. 2.

‡ Psalm xxxvii. 14.

§ 1 Kings, xxii. 3, 4. 2 Chron. xviii. 33.

no distinction, using *τείνω* and *TENDO* in both places. The French distinguish these actions, using *BANDER* for one, and *TIRER* for the other; both which words they now apply, as nearly as possible in the same sense, to fire-arms; since cocking a gun is analogous to bending a bow, and pulling the trigger, to drawing the string.

The present mode of bending the bow, is by placing the lower horn against the foot, drawing the middle towards the body with the right hand, and slipping the string into the upper notch with the left. Mr. Gilpin's mistake might probably arise from reading some account of bending the bow, by pushing it from the body; though I am inclined to believe that, however much we have degenerated from the bowmen of Agincourt in the military execution of the weapon, we have still all the terms and forms of archery in regular succession from them.

The first part of Ascham's *Toxophilus* exhibits strong proofs of the pains a writer will sometimes take to support an hypothesis he has once espoused. That author boldly asserts the

superiority of the bow and arrow to all other weapons among the Greeks and Romans; and to support this assertion, he misquotes and misinterprets many passages of the ancient historians; of which I will mention one curious specimen. Speaking of the capture of the Spartans by the Athenians at Pylos, where the former being shut up in a place where they could not act, and exposed to the Athenian arrows, were obliged to surrender, he represents it as a victory gained by the Athenian archers over the Lacedemonian phalanx; and adds, as a quotation from Thucydides: ‘ A Lacedemonian taken prisoner was asked by one at Athens, whether they were stout fellows that were slain of the Lacedemonians? He answered nothing else but this: “ Make much of those shafts of yours, for they know neither stout nor unstout;” meaning thereby that no man, though he were never so stout, came in their way that escaped death.’ Now there never was a passage so grossly misrepresented. The words of Thucydides \* lite-

\* Lib. iv.



rally translated are : ‘ One of the Athenian al-  
 ‘ lies, asking one of the prisoners, in contempt,  
 ‘ if those who were slain were not brave and  
 ‘ honourable men, he replied that a spindle  
 ‘ (meaning an arrow) would be a very valuable  
 ‘ thing indeed, if it knew how to pick out the  
 ‘ valiant ; intimating, that those were killed on  
 ‘ whom the stones and arrows happened to fall.’  
 Now these words are plainly a farcastic retort  
 to a prior farcasm, and are intended to convey  
 the most marked contempt for the Athenian  
 shafts ; the spirit of the answer being, ‘ If you  
 ‘ had fought us hand to hand like men, instead  
 ‘ of attacking us at a distance, with weapons  
 ‘ shot at random, and fit only for the hands of  
 ‘ women, you would have found who were brave,  
 ‘ and who not.’

Since archery has come into fashion as an  
 amusement (and a very elegant one it certainly  
 is), a small edition of the *Toxophilus* has been  
 published by a Welch clergyman named Walters,  
 with notes, some of which are erroneous, and



others superfluous starting difficulties where none occur; a thing very common among commentators on graver works\*.

In this place for instance. ‘Other that never  
 ‘learned to shoot, will be as busy as the best;  
 ‘but such a one commonly plucketh down a  
 ‘side, and crafty archers which be against him,  
 ‘will be both glad of him, and also ever ready  
 ‘to lay or bett with him;’ on which there is  
 this note: ‘To pluck down *ASIDE*, I believe,  
 ‘is to shoot on one side into the ground.’ If  
 common sense did not shew, that this particular  
 error could not be the usual consequence of ge-  
 neral inexpertness in archery, the context must  
 shew, that injuring the side on which he engages  
 is meant, even if the phrase to *PLUCK* or *PULL*  
 down a side were not often used in that sense  
 by our old writers. In Massinger’s *UNNATURAL*

\* These notes are copied from the quarto edition of  
*Ascham’s Works*: therefore no other blame attaches on  
 Mr. Walters, than his not rejecting them.

COMBAT, Belgarde, offering himself as a second, says,

—‘ And if now

- At this downright game I may but hold your cards,
- I’ll not PULL DOWN THE SIDE.’

Ascham in another place, speaking of the influence of the weather on archery, says, ‘ Once  
‘ when the plague was at Cambridge, the down  
‘ wind twelve score mark for the space of three  
‘ weeks was thirteen score and a half; and into  
‘ the wind, not being very great, a great deal  
‘ above fourteen score.’ This the editor tells us he cannot understand; but the meaning does not seem to require very deep investigation; it is plainly that the twelvescore mark required the same degree of force and elevation usually necessary to throw the arrow thirteen and a half or fourteen yards. Mark was employed for the distance of the shot, as well as the butt. This appears from Ascham’s own words elsewhere.  
‘ The thickening of the air increases the mark.’  
‘ The grafs shall flee that way which indeed is  
‘ the longer mark.’

In the statute 33 Henry VIII. chap. 9. there are many regulations relative to archery. By one clause, any man who shoots under twelve score yards incurs the penalty of six and eightpence. This law is still unrepealed.

Mr. Walters concludes the preface to his edition of *Toxophilus* with a passage which I shall quote. ‘The bow in the hands of the British fair  
 ‘presents a new era in archery: without losing  
 ‘any thing of its effect, it has relaxed much  
 ‘of its stubbornness; to its ancient honours it  
 ‘has added novel and unexpected graces; it has  
 ‘struck out the new pleasure which the king  
 ‘of Persia sought in vain; and, no longer exercised to wound and destroy, bends to assimilate with the arts of peace, and forms a  
 ‘new link in the chain of society.’ I cannot join in this piece of gallantry. The bow, however softened, has still a radical toughness; the lightest requires an exertion to draw it, that is not friendly to the delicate outline of a female arm, any more than the exercise of a weapon of war is to the delicate texture of the female mind.

The

The bow may not be out of character in the hand of women who pass all their day on the back of a spirited hunter; but disgraces a woman of feminine manners. The ancients allowed this weapon to the sanguinary Goddesses of the Chace; but if the Goddesses of Love and Beauty had assumed it, her son would have exclaimed like Telemachus,

‘ To other hands the warrior bow resign :

‘ ’Tis man’s peculiar care, but chiefly mine \*.’

\* ——— Τόξον ὁ ἀνδρῶν μίσηται

Πᾶσι, μάστιγα δῖμοί.—

ODYSSEY, xxi.

It is surprising that Pope should have mixed Gothic with Greek manners, as he has in his translation of these lines :

‘ The bow, the darts, and arms of CHIVALRY,

‘ These cares to man belong, and most to me.’



LX.

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PUNCH BOUGHT BY A LORD.

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**THERE** is a ridiculous story told of a foolish lord, who being entertained at a puppet-show by the humours of Punch, purchased him of the exhibitor; and on finding he lost his wit in his new habitation, sent for his former master to complain of the disappointment.

We all laugh at this as the extreme of folly, and yet we see the same thing before our eyes every day in a thousand instances. How often is a man envied for the possession of a thing, the merit of which arises only from his management of it, and which would be entirely lost in the hands of the envier! How many generals who talk of the advantage of military discipline, would have been defeated by a thousand Persians,  
if

if they had commanded the ten thousand of Xenophon ! How many men who envy their friends for having the best bitted horses, and the meekest wives, would be thrown by the quietest pony, and henpecked by Griselda herself ! How many silent senators, who wish for the eloquence and the confidence of a Pitt or a Fox, would only expose their own folly by the acquisition !

—Quid rides ? Mutato nomine, de te  
Fabula narratur.

LXI.

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AN OLD PROVERB.

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THE old English proverb, 'An ounce of mother wit is worth a pound of learning,' seems well exemplified in the following dialogue, translated from the German :

' How large is the moon which we now see in the heavens ? said Hans, the son of the clergyman, to the farmer's son Frederick, as they were walking together on a fine summer's evening.

' FREDERICK. As large as a baking dish.

' HANS. Ha ! ha ! ha ! As large as a baking dish ? No, Frederick, it is full as large as a whole country.

' FREDERICK. What do you tell me ? as large as a whole country ? How do you know it is so large ?

' HANS.

‘ HANS. My tutor told me so.

‘ While they were talking, Augustus, another  
‘ boy, came by; and Hans ran laughing up to  
‘ him, and said, Only hear, Augustus! Frederick  
‘ says the moon is no larger than a baking dish.

‘ No? replied Augustus. The moon must be  
‘ at least as big as our barn. When my father  
‘ has taken me with him into the city, I have  
‘ observed, that the globe on the top of the dome  
‘ of the cathedral seems like a very little ball;  
‘ and yet it will contain three sacks of corn, and  
‘ the moon must be a great deal higher than the  
‘ dome.

‘ Now which of these three little philosophers  
‘ was the most intelligent?—I must give it in  
‘ favour of the last; though Hans was most in  
‘ the right through the instruction of his master.  
‘ But it is much more honourable to come even  
‘ at all near the truth, by one’s own reasoning,  
‘ than to give implicit faith to the hypothesis of  
‘ another.’



## LXII.

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ON ORIGINALITY.

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THERE are few things in which critics are more liable to mistake, than in their decisions on the originality of a writer. A man who will adopt and maintain the most monstrous paradox; who will assert that Virgil was no poet; that Homer never existed; that Xerxes was an inferior fatrap dependent on the great king; that Alexander was a son of Darius; and that Jason was Noah, and the ship Argo Noah's ark; such a writer will be cried up as a miracle of original sentiment and research by some of the superficial critics of the present day; while the man of active and penetrating genius, who is really original in his perceptions and combinations, shall, because these are clearly defined,  
and

and bring conviction at once to the understanding, be considered as the retailer of trite and common-place opinions; as every man fancied he could have discovered the way to make an egg stand on its end, after Columbus had shewn the method of doing it.

## LXIII.

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MEN OF BUSINESS.

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**T**HERE cannot be a more respectable character than a real man of business, who, after arranging and managing his own domestic concerns in the most regular manner, gives great part of his leisure to the affairs of the public, according to the station of life in which he is placed, and whose whole conduct forms a system of active benevolence.

But there is a species of pinchbeck men of business, whose character is as despicable as that of the other is respectable. I mean that description of person who neglects his private concerns, and all the serious business of life, as well as the social enjoyments of it, to render himself insignificantly consequential by his public exertions.

exertions. Such a man, if he is a country gentleman, never misses a \* petty session, or a turnpike meeting. He establishes the rules of the bowling-club, casts up and divides the reckoning after dinner, and is master of the ceremonies at the assembly. He is on every committee appointed by the quarter session, either to examine the treasurer's accounts, or see no extravagant charge is made for the dinner of the magistrates; and he has generally some scheme, either of absurd or frivolous tendency, to submit to the consideration of the court.

If this busy gentleman is a member of parliament, he never takes any part in the great business of the nation, but is sure to be on every

\* It is remarkable, that though many acts of parliament direct certain things to be done at a petty session, neither the common nor the statute law has defined what a petty session is. It is intended here to signify the periodic and self-established meeting of the neighbouring magistrates at an inn in a market town, and to which, though a very unstable, I had almost said illegal, court these acts must refer.

T

committee



committee up stairs, and is very fond of meddling with things of provincial concern, whether they are turnpike, canal, or enclosing bills. He is fond of suggesting absurd and oppressive taxes to the minister, but which, from being both impracticable and unproductive, are never adopted.

To be candid, however, we must allow that these persons are sometimes of use; but so are many others who follow pursuits which no man of a liberal mind would wish to engage in himself.

These persons, however, especially if of consequence from their situation, are often very pernicious to society; and the public has more than once been put to enormous expence, as well as great inconvenience, to flatter their vanity and raise their self-opinion. A scheme of this sort we all remember introduced into parliament not many years ago, for the regulation of the poor-laws, at the instance of a gentleman who was undoubtedly actuated by very pure, though very mistaken, motives of benevolence; and which  
was

was attended by a great profusion of the public money. While this measure was depending in the house of commons, a member of that assembly observed, that it had two defects, and one merit; that the defects were an increase of the expence and inconvenience of the old system, and an entire subversion of the British constitution; and its merit was, the absolute impossibility of its ever being carried into execution.

Neither are the schemes of these idly busy persons employed in public exertions only. They are to be seen among the foolish meddlers in gardening and agriculture. Nor are the ladies exempt from this propensity, as the domestic concerns of many a female economist will shew. But no where is it of so frequent or so fatal tendency as in the army. Wanton changes in dress, and the minutiae of discipline, ruin the subaltern, and disgust the soldier; and in the more essential points of military duty they may bring destruction on the state.

## LXIV.

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ON KNIGHTHOOD.

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THOUGH the age of chivalry is passed, the feelings of the human heart still remain unchanged. Though rank and title alone now convey no great and exclusive privileges to their possessor, yet every distinction that creates respect in any degree, from any description of persons, is really an advantage: and let the most sturdy advocate for equality harangue as long and as speciously as he pleases on the vanity of such distinctions; while I see mankind universally giving silver the preference to pewter, and china to earthen ware, at a great expence to themselves, but without any other intrinsic advantage than the appearance in the opinion of the world, I will not be convinced by his arguments,

ments, which I am certain to find refuted by his practice.

We know, if we have common reason, that artificial distinctions, whether marks of opulence or of rank, each only valuable as they procure respect, are nothing in the eye of the man of sound unbiaſſed ſenſe, who pays reverence only, where reverence alone is due, to perſonal merit. But what is the proportion of men poſſeſſing this diſcriminating ſenſe, and capable of exerciſing it, to the world at large? Not one in a million. And any thing that can give a man conſequence in the opinion of the million, cannot be a matter of ſuch perfect indifference as theſe philoſophers, who preach the doctrines of ſtoiciſm in the lap of luxury, would make us believe.

This conſidered, it is hardly conceivable on what principle people ſo univerſally affect to deſpiſe the order of knighthood, which gives as clear and as legal a right to precedence, as the proudeſt title in the archives of heraldry. I



will allow the man, if any such there be, who looks really with contempt on every artificial distinction among men, to treat this with contempt also; but in those who honour, and who covet such distinctions, the contempt of this is completely inconsistent and absurd. If it is laughed at as an empty title only, conveying no privilege but that of going first into or out of a room, what has the baronet or the Irish peer (in England) more? or on what other principle does the English baron aspire to the higher titles of viscount, earl, marquis and duke? All these confer titular superiority only. A baron gains no more actual advantage by acquiring the superior dignity of a dukedom, than an esquire does by being knighted: both only gain precedence, and that precedence is equally unquestionable in both; and both will equally affect to despise their new dignity, though unquestionably not gained by either without some solicitation of their own.

But then every mayor of a petty corporation,  
 who

who comes up with an address, is knighted, and a respectable country gentleman would be ashamed of the distinction. But why so? Are not officers of distinguished merit, are not the judges and other lawyers in high situation knighted? and will not a knight, in ordinary society at least, be received with more deference than a plain esquire, while the ridicule that attaches to the first acquisition of the title is soon forgotten? And where is the great difference in this respect between the knight and the baronet? Is not the latter honour frequently now conferred on physicians, and other professional men? I do not mean to cast the least reflection on such characters. They are often individually men of the highest merit, and, in such a country as this, more essentially respectable than indolent or insolent nobility. But the same may be said of the substantial and industrious country tradesman, with respect to the proud and lazy country squire; and we are speaking here not of things

themselves, but the opinion of things \*. Feudal honours so conferred must lose their lustre; for here titular precedence is set against deference attending station in life. And when the professional baronet is waiting, in the exercise of his profession, on the directions of an untitled commoner of ancient family and extensive influence, a real inferiority is obviously avowed; and the undoubted claim to ceremonial precedence that his order gives him †, only tends to sink the respect for that order in the general estimation of mankind. A perseverance in this practice will, in some measure, bring the rank of baronet into the same predicament of that of knight—but not in the same degree, as the honour is hereditary, and it can only attach on the first possessor.

\* Οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ  
τῶν πραγμάτων δόγματα.

† Perhaps an order appropriated to professional eminence might be advantageous. An objection to an appropriated military order will be mentioned presently in this article.

I make



I make this comparison between the knight and baronet particularly, as they come nearest each other in rank and title ; and the baronet is generally most conspicuous in expressing contempt for the knight, who, by a mean dereliction of the ancient dignity of his own order, is proud of being mistaken for one of the other. By the rules of modern etiquette, in writing to a knight, his title is never added to his name, but he is only addressed Sir A. B, as if he were ashamed of any application that distinguished him from the baronet. And those who claim precedence, as being connected with the order of baronet, frequently insinuate that the rank of knight is only personal ; whereas, in fact, the only precedence given to the wives and children of baronets, in their own patent, is that of immediate priority to the wives and children of knights. Denying their rank, therefore, is completely invalidating their own.

But it is not only the precedence of the families of baronets that depends on the order of  
 knighthood :



knighthood; that of the first and most respectable class of esquires is derived from it. Camden, who was a herald at a time when heraldry was held in more estimation than at present, enumerating the different sorts of esquire, places first the eldest sons of knights, and their eldest sons in perpetual succession, giving them the preference to the descendants of the younger sons of the nobility; and it is on this ground that the country gentlemen of ancient families claim superiority of ceremonial rank over the mushroom esquires of the present day.

Indeed, the name of esquire is now so generally assumed, that, in all probability, men of family will soon lay it aside, and either have recourse again to knighthood, which cannot at least be self-assumed, or take their plain names only, as the sons of peers do \* with the addition of  
of

\* Till within thirty years, all peers' sons, and privy counsellors, were styled the honourable or right honourable A. B. esq. This will be seen in any old court calendar.

of honourable, and the clergy with that of reverend.

Gentleman, as a title of distinction, is now quite laid aside. It was last in use among attorneys; but they now expect esquire after their name in a direction \*. Sir Thomas Smith, in his Commonwealth of England, mentions the degradation of this word in his time. ‘As for gentlemen (he says), they be now made good cheap in this kingdom; for whosoever studieth the laws of the realm, who studieth in the universities, who professeth the liberal sciences, and, to be short, who can afford to live idly, and without manual labour, and will bear the post, charge, and countenance of a gentleman, he shall be called master, and taken for a gentleman.’ But the appellation of esquire is yet more general; every opulent tradesman expects

lendar. The legal title of peers’ sons, even of those who have the ceremonial one of lord, is esquire.

\* Subaltern officers are styled gentleman in their commissions.

it

it now, when not addressed on matters particularly relative to his shop.

Much has been said of establishing an order of knighthood strictly military; but I think it would be impracticable in this country, where an officer is by no means a permanent situation, which I hope it never will be, or that 'once a captain, and always a captain,' should be true in fact. How many officers whose service, both from merit and duration, would claim such a distinction if it existed, have left the military profession for trade, the church, or the law! And an order of military merit would not be much in character, on the coat of a \* man either behind a counter, in a pulpit, or in a long robe. As the seaman has a more indelible character than the foldier, the same objection is not so strong against a naval military order; but a more serious one would arise from increasing

\* Sterne, in his *Sentimental Journey*, tells a pleasant story of a Chevalier de St. Louis selling patés at Versailles. *Credat Judæus Apella.*

a jealousy

a jealousy between the two services, which is already but too prevalent.

The making an Englishman, who has no property or connection in Ireland, an Irish peer, is a practice of no very ancient date; and was introduced to evade the stipulation made to the baronets at their institution, that no intermediate order should ever be created between them and the peerage.



## LXV.

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HOMER'S CAVALRY.

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M. D'AUTHILLE, in a treatise in the Encyclopédie, (Art. EQUITATION) tries to prove, contrary to the opinion of all the critics, that riding-horses are mentioned in Homer's battles as in use at least among the common soldiers; and his arguments are very specious to those who will give him credit for the passages to which he refers without examining them themselves; but, on consulting the original, they will all be found directly in opposition to his hypothesis.

One of the most remarkable is the account of Ulysses and Diomed bringing away the horses of Rhesus without the chariot, in the tenth Iliad; which, to give it the fullest force, is of no consequence as to the question, as it is impossible

possible to suppose that people in conducting so docile an animal as a horse, would not occasionally get on the back ; and indeed Homer expressly mentions riding, as will be noticed presently ; but all that is contended for is, that it was not used in war. Now this account, on examining it accurately, shews that Homer himself had so little idea of a riding-horse, that he forgets the heroes had left the chariot behind, and actually describes each as equally riding and managing both the horses at the same time. When he mentions Diomed mounting, he says,

Καρπαλίμῳ δ' ἵππων ἐπιθήσατο, κόπτε δ' Ὀδυσσεύς  
 Τόξῳ· τοὶ δ' ἐπέτοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.

This is exactly the way Homer always describes two heroes in a chariot. The word ἐπέτοντο shews Ulysses could not be on foot ; and besides, they are both described as dismounting when they arrive at the Greek camp :

Καὶ ῥ' οἱ μὲν κατίβησαν ἐπὶ χθόνα.

U 2

Ulysses

Ulysses here evidently acts as a charioteer, using the bow as a whip, and holding the reins; for when they come to the place where the body of Dolon lay, it is said,

—Ὀδυσσεὺς μὲν ἐβύξει—ὤκλειας ἵππους,

while Diomed got down and took his armour, which he gave into the hands of Ulysses, and then again mounted both the horses, ἐπεβήσατο δ' ἵππων.

However paradoxical the assertion may seem, in this case doubt is certainty. In a poem in which so many battles are described, and the particulars detailed with the minutest exactness, if there is no particular picture of a warrior fighting on horseback, it amounts to proof positive that there were no horsemen in the armies.

Homer mentions riding-horses twice in his poems; in the fifteenth Iliad, v. 679, and the fifth Odyssey, v. 371; but both times in a simile. In the first he compares Ajax moving from ship to ship to a man managing four horses, and vaulting

vaulting from the back of one to the back of another; and in the last he compares Ulysses, when he is washed from the raft by a wave and gets on a plank, to a man bestriding a horse. Pope entirely omits the simile in the *Odyssey*, and says simply,

‘ And now a single beam the chief bestrides :’—

though he has a long note on the passage in the *Iliad*, which however he has greatly misstated by an addition to the original. He says the horseman

‘ Drives four fair coursers PRACTIS’D TO OBEY.’

The last circumstance, of which there is no trace in Homer, very much reduces the difficulty of the performance.

In these passages Homer calls the act of riding *κελητίζειν*, and the riding-horse *κέλης*;

\* Chapman translates it, with more fidelity than elegance,

‘ Like to a rider of a running horse.’

U 3

whereas



whereas the charioteer is always termed *ἵππευς*  
or *ἵπποτης*.

Cæsar \* uses 'EQUITO' for driving a chariot. Describing the mode of the Britons fighting, he says : ' Genus hoc est essedis pugnæ : Primò  
' per omnes partes perequitant, et tela conjiciunt;  
' atque ipso terrore equorum, et strepitu rotarum,  
' ordines plerumque perturbant ; et cum se inter  
' equitum turmas insinuavere, ex essedis defiliunt  
' et pedibus præliantur.' That I may not be suspected of giving a partial construction, I subjoin Dr. Henry's translation : ' Their way of  
' fighting with their chariots is this : First they  
' drive their chariots on all sides and throw their  
' darts ; insomuch that by the very terror of the  
' horses, and noise of the wheels, they often break  
' the ranks of the enemy. When they have  
' forced their way into the midst of the cavalry,  
' they quit their chariots, and fight on foot †.'

\* De Bel. Gal. l. iv. † Hist. of England, b. i. ch. 5.

## LXVI.

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 ABORIGENES.
 

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**THIS** word, by a species of almost universal error for which it is difficult to account, is explained in every dictionary, English, Latin, or French, as a general name for the indigenous inhabitants of a country ; when in reality it is the proper name of a peculiar people of Italy, who were not indigenous, but supposed to have been a colony of Arcadians. The error has been founded chiefly on the supposed derivation of the word from *AB ORIGINE* \*. But never (except in Swift's ludicrous work, and in the learned reveries of Mr. Bryant) was a more eccentric etymology. A preposition, with its governed

\* Some have derived the word from *ABSQUE ORIGINE*, others from *ABERRIGENES*, 'wanderers.'

case, made plural by the modern final s! The University of Oxford, a few years since, added to this solecism by a public prize poem on the Aboriginal Britons.

The most rational etymology of the word (if we must have one) seems to be a compound of the Greek words, ἀπὸ, ὄρος and γένος, a race of mountaineers. So Virgil calls them,

‘—Genus indocile ac dispersum montibus altis.’

It seems more probable that the name of the oldest settlers in Italy should have a Greek than a Latin derivation. What should we say of the etymologist who were to deduce the name of an ancient British tribe from the modern English?

## LXVII.

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ON THE PROMISCUOUS USE OF *THOU* AND *YOU*.

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**THIS** is a common error among all our poets, not the best or most accurate excepted. Therefore, as far as authority has weight, it may be defended.

The cause of this anomaly is not of difficult investigation. The second person singular not being colloquial with us (for we never use it to our familiar friends like the French), it at once elevates our language above the level of common discourse—a most essential object to the poet, and therefore he readily adopts it; but when it comes to govern a verb, the combination of *st* is so harsh that he as readily abandons it.

In Pope's *Eloisa to Abelard*, the singular pronoun is constantly used till verse 65 :

'—Heaven listen'd while *YOU* sung ;'

for



for THOU SUNGST (without considering the rhyme) would have been intolerable.

In lines 107, 109, the verb CANST THOU has a good effect; as by lengthening the syllable by position it becomes more emphatic, and the harshness is amply compensated by the superior force of CANST THOU to CAN YOU. The fastidious critic therefore would do well, before he passes his sentence, to consider whether an inaccuracy, which is never discovered except it be sought after, is not fairly entitled to the favour Aristotle grants to those deviations from strict propriety, which tend to heighten the interest of a poem.

This change however is absolutely indefensible when used for the sake of rhyme only. Many instances of this occur in the same poem; the most striking will be found in two succeeding couplets:

‘ O come ! O ! teach me nature to subdue,  
 ‘ Renounce my love, my life, myself,—and YOU :  
 ‘ Fill my fond heart with God alone ; for he  
 ‘ Alone can rival, can succeed to THEE.’

And

And yet, grossly absurd as this is, though I have read the poem an hundred times, it never struck me till the subject in question led me to seek for it.

In some cases this change is strictly justifiable; as, when a person is addressed in a different style. For example, in Thomson's *Tancred and Sigismunda*, when Siffredi discloses to Tancred that he is the king, he says,

‘Forgive me, Sir! this trial of YOUR heart.’

For the respectful appellation *SIR* demands the more colloquial term of address; but he immediately adds with animation,

‘THOU! THOU! art he!’

And so in *Tancred's* subsequent speech to Siffredi, he first says,

‘I think, my Lord! YOU said the king entrusted

‘To YOU his will!’—

but soon after adds, in a more impassioned tone,

‘On

‘ On this alone I will not bear dispute,  
 ‘ Not even from THEE, Siffredi !’

The same distinction will, in general, be found in the speeches of Sigismunda to Tancred. I say, in general ; as, on inspecting the tragedy with attention to this particular circumstance, several changes will be found that arise solely from the cause first mentioned.

The learned censor will perhaps be more inclined to pardon this error in a modern, when he finds the best and most correct poet of Rome frequently falling into it. Virgil has made as free with the first person as Pope has with the second. In the first eclogue we find,

‘ Namque erit ille MIHI semper Deus, illius aram  
 ‘ Sæpe tener NOSTRIS ab ovilibus imbuet agnus ;’

and

‘ Postquam nos Amaryllis habet, Galatea reliquit ;  
 ‘ Namque, fatebor enim, dum ME Galatea tenebat’—

Tibullus goes still further, and joins a pronoun

noun in the plural number to a verb in the singular,

‘*Perfida, nec merito NOBIS inimica MERENTI:*’

to which must be added the tautology of *MERITO MERENTI*. Yet, perhaps, it is barely doing justice to Tibullus, to say he is not second to any of the Roman poets.

FINIS.





